

2.

A N
E S S A Y
O N
I N S P I R A T I O N :

O R
An ATTEMPT to shew that the Pretences of
the ancient and the modern ZAMZUMMIM,
to that RAY OF DIVINITY, were, and are,
Deceptions.

W H E R E I N
The fundamental Principles of BARCLAY, in his
APOLOGY for the QUAKERS, are refuted; the
Necessity of an External Revelation proved, and
the Fiction of an Internal one exploded.

W I T H
A Hue and Cry after the ENTHUSIAST; his PERSON
described; and his FRENZIES delineated.

By J O H N D O V E,
Author of the CREED founded on Truth and
Common Sense, &c.

After the manner of Men I have fought with Beasts.
Cor. xv. 32.

And the Ammonites call them Zamzummim. Deut. ii. 20.

*Apostates, still ye err, nor end will find
Of erring, from the PATH of TRUTH remote.*
MILTON.

L O N D O N :

Printed for the AUTHOR; and sold by E. WITHERS, be-
tween the Temple-Gates, Fleet Street; R. BALDWIN, at
the Rose in Pater-noster Row; and G. KEITH, at the Bible
and Crown in Gracechurch Street. M.DCC.LVI.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed for the Author, and sold by W. Baskin, at the Sign of the Gun, in St. Dunstons Church-yard, near St. Dunstons Church, in the City of London.



THE
P R E F A C E

T O T H E
R E A D E R,

Which he is requested to read, or
not to read the book.



THE constructions that will be put upon this performance, published at this time by me, will be various: but since it contains nothing personal, in a single instance, and since every thing of that kind has been crushed in the bud; if thy judgment be like to be influenced by them, or thou art apt to cry cuckow, because it is the cuckow season, I protest against thy reading one line farther. It is not wrote for fools: it behoves thee therefore to determine whether thou art a fit reader: but be that as it will, if I can justify my conduct, by that written standard of truth, which I make the rule of my faith and manners, the censure of the world will only strike me as a feather does a rock; nor care I who cries cuckow.

If thou thinkest my censures in the following sheets too severe, be thou careful when thou censurest me, that thine are as well founded as mine are; then I will forgive thee. If thou thinkest the world a cheat, thou art right; but if thou supposest those fools who have no hand in it, thou art too great a fool to be my reader; for thou wilt not be able to distinguish between a man's fortune, and his crimes: therefore, for thine own sake, and for mine, stop; thou art not, nor can'st be, a fit judge; throw it away, I am in no fear for want of readers. Could I raise Balaam's ass from the dead, I should expect more candor from her, than from readers pre-determined to damn both the book and its author, before they have read the former, or seen the latter, without being able to render a reason for either.

Were I to explore a coast, and not mark the rocks and shoals, I should be an unfaithful mariner; or were I to pass a desert, where my neighbours were to follow, and saw a den of lions contiguous to the path, and concealed it, I should be a murderer. But, says the reader, what have you to do with rocks or lions dens?—I have just as much to do with them, as a traveller has with a pit, or a precipice; he may shew the next he meets his danger, if he pleases, or let him fall into mischief, and be——. Wherefore are the engines of torture, once taken from the Spaniards, now shewn in the Tower; but to caution us, to shew us the danger our forefathers were in; and not suffer the Spanish yoke to be put upon our necks? If we were shepherds, and met a man with hampers full of young foxes, it is to be supposed we should be solicitous about our sheep, to keep the foxes from

P R E F A C E.

from them, or them from the foxes: or if we saw a travelling bottle, with the plague in it, we should surely warn our friends to get out of the way, when it was unstopt; and can we be less solicitous to prevent the spreading of dangerous principles in society, or to stop a moral plague from contaminating posterity?

Some have had stirrups would fit the length of every man's leg; Theramenes had a shoe would fit every man's foot; the Lesbian rule being made of lead, would bend to all figures, concave, oblique, cylindrical, &c. Mahomet, when the mountain would not be beckoned, would go to it; but the Zamzummim, with the aid of their inward law, their spiritual rule, out-do all those; for at one time their stirrup will fit every man's leg, presently every man's leg must fit their stirrup; to day their shoe will fit every man's foot, to-morrow every man's foot must fit that. Their rule, like a piece of oiled leather, will stretch from an inch to an acre's breadth, from one to an hundred; at once it will shrink like a piece of parchment in the fire, from an acre to an inch, from an hundred to one; and if the mountain will not come to them (if there be a mine in it) they will go to the mountain: but if holy Calvary be exhausted of its ore, they will not stir. Their rule, when applied to moral quantity, will shrink or stretch to any standard: but, strange to tell, with all their artifice, they could never make it agree to the length of a tythe-pig's tail. Happy they are above all men; for each compiles his own pandect, and carries it in his own innocent bosom, and no man knows it but himself: hence it comes to pass, they never have remorse; for all law of God and man is subject to their inward light, and that

that is subject to no law at all: hence also it is, that they are holy, harmless, and undefiled, and indeed may well boast (as I have heard them) that they have nothing to confess before God; that they never offended him; that they are perfect and immaculate: nor can I find the possibility of their being otherwise. I congratulate them, for sinners they cannot be, Rom. iv. 15. Num. xvi. 3. “for
“where no law is, there can be no transgression,
“and all the people are holy.” They acknowledge no law from God nor man, but what must be subject to the humour of that capricious jilt, their inward law, in their own breasts; none divine nor human, but must be regulated by that spiritual barometer of their own making; hence theft may be a virtue, rebellion holiness, and murder merit, &c. If I have wronged them here, I will consent that my book be burnt, and myself too. They glory in this inward law, as their chief and fundamental principle, to which all things must give way, nor must the mind hesitate about it.

I am therefore in no fear of the censure of those who have enquired wherefore they were born; and he who has not, and that never felt touch nor twitch of humanity in his soul, is as much below my notice, as the beast that sleeps upon the common. Give me leave only to condole the happy indolent, *the brute*, who conceives himself sent here only to move from bed to board, and provide for the circumstances of those two scenes; to-day he eats and drinks, then sleeps, that he may do the like to-morrow; a mighty happiness indeed! to live by cloying repetitions, and such too, as have more of necessity than of a free pleasure in them; this is an absurdity in reason, therefore cannot be
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the true end and perfection of life; nor satisfy the mind awakened to a sense of its own immortality.

Now, reader, thou seest what a man I wish thee to be; but yet if thou canst not bear the smell and flash of gun-powder, and the din of war, I would advise thee to shut the book, and lay it quietly down; or thou mayest now and then meet with explosions will make thee stagger. I have entered into battalia with hornets, scorpions and porcupines, and there is no way of overcoming them, but by blowing up their nests, and firing them out of their sculking holes; this will make a rueful rattle and clatter; therefore if thou be a man of peace, and lovest a whole skin, it is better to rest in it. If thou art one of those who are violent for moderation, and outrageous for charity, and can shed blood for union, and really believest there are good and bad of all sorts, i. e. honest highway-men, compassionate murderers, &c. or if thou art liable to mistake crabs for plumbs, galls for sweet-meats, &c. or hast the wonderful talent of telling noses for truth, and keepest a good look-out for thy preceptor's nod, I earnestly entreat thee to stop here; for otherwise thou wilt do me more harm than the whole camp of the Zamzummim: or if thou art in full career after the world, determined to be rich, plunging through thick and thin, not like a horse in the mire, to get out, but to get farther in, to get more dirt, keep what thou hast, and part with none, thou wilt soon be smothered, and hast no need of books. But if thou hast not bowed thy knee to Baal, nor in the house of Rimmon, nor kissed thine hand to the moon, but art a friend to the truth of God, and his revelation, read on in peace, and may peace be with thee. I have one request to thee, which is to believe I wrote not
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in a passion, nor with any malice against any man; but with that temper, language and manners, which I soberly think the Zamzummim deserve. I am in my senses; but have neither language nor ideas to reach the presumption of that people. If I write, I must write in my own way, and speak undisguised truth; and where a flail is needful, know the use of it; nor can I so far forfeit my reason as to give it up to any man.

But to let the reader see what wild boars, what bulls of Bashan we have to deal with, we will recount some of their grunts and bellowings in his ears, as a specimen of the perfection, politeness, and delicacy of their language (for they can speak.) I could fill this pamphlet with their precious flowers of scandal; for not a single man amongst them ever wrote with good manners.

After Fox, Whitehead, Keith, &c. have damned all the world but their own gang, they call them ravening evening wolves, thieves, conjurers, robbers, anti-christs, witches, devils, scarlet-coloured beasts, blood-hounds gaping like the mouth of hell, sodomites, lizards, moles, tinkers, green-headed trumpeters, wheel-barrows, whirligigs, moon calves, thread-bare-tatterdemallions, serpents, vipers, ministers of the devil, bears, devils incarnate, devil-driven-dungy-gods, &c. I had inserted here a quotation of the most filthy language I was ever entertained with in my life, but mere compassion to the reader obliged me to put it out, for fear it should operate as an emetic; for it overtops Billingsgate, as much as Billingsgate does the innocent prattle of a child: the reader may find it in Satan disrobed, Sect. 5. unless they have played their old trick, new fram'd a second edition, and left

left it out; nor is there any thing singular in this language, 'tis their usual way of treating all who differ from them. The nasty scurrilous names with which they have loaded their antagonists, I verily believe have deterred many from meddling with them, for fear of being besmeared: for the scavenger's office is gathering nosegays, in comparison of casting one's eyes upon the filth of their language. But forsooth they are mighty logicians too, and come forth with their logic buckled about them, and strut in barbara and baroco like so many giants in armour. But alas for them! logical quibbles will not overthrow truths nor facts; nor am I at all afraid of the old Zamzummim-trick of spiritualizing, and getting off by a quirk.

The histories of Moses, Gideon, &c. are precedents upon record against them, and will stand to eternity. If they hope to evade here, and persuade themselves I am driving a nail that will not go; when their spirit moves them to an answer, if the nail be not clenched, it shall be, or I promise to touch a pen no more. When their ambilogy is detected, indeed there is little more to be done; for all that I can find in their writings is froth, a cloud, a stinking vapour, in which they hide themselves. And when any man can produce ten pages of truth and intelligent common sense from their books (in declaring or defending their doctrines, I mean) I will own I have abused them; if that cannot be done, they have abused the world. I have not in a single instance, or to my knowledge, misrepresented them: therefore if they catch at any little slip, which might happen to the most careful writer, and ring a peal upon that to blind the reader, and sily steal off from the point; as it will corroborate the arguments here proposed to them,

so it will shew the rottenness of their cause. If they can give a fair, open, and honest answer to the things here laid down and proposed to their consideration, I will be the first that shall burn my book. I will make a public recantation, and own I was not in my senses when I wrote it.

I have above given a short sketch of their foul language. When I have told the reader I shall not pattern after them in scurrility, he will surely give me leave to ask, what decorum is to be observed with such copper-mouthed fellows? But, says the reader, they are an altered people, they are now a quiet, harmless, sober sort of folks, and are ashamed of those fanatical madneses, and will deny the imputations you load them with. Have they shame then, and can they blush? I am mighty glad to hear it. And will they own, the same spirit that reigned in their forefathers reigns not in them? and that it is not ingrained in their blood, and interwoven with their complexions? that the strongest menstruums lose not their force here? that the tincture is to be destroyed? Good news! The lion and the wild-cat are grown tame, the lambs may play before them; vipers sleep all the summer; the basilisk winks; and the shark's young grow and become good salmon. Ovid, thou art eclipsed, what hast thou been writing about? Thy metamorphoses shall no more be heard of, we will make a bonfire with thy book, and dance for joy about it.

Reader, if thou shouldst make a mistake here, and call this scolding, and expect to be entertained with a batch of it all the way, I hope thou wilt be disappointed: for it is no query with me which is best, to scold at a bull-dog, or knock his teeth out.
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The dirty fellows I have been forced to follow, have led me through some stinking ditches; I hope none but the filth of their own language will stick to our tongues; and when we are got over them, and clear of that, we shall walk in a clean way.

If our author had not been one of those who rejoice in their own riddles, and taken a special pleasure in imposing upon the understanding of his reader, and in multiplying those difficulties which are numerous enough already, and aimed at puzzling his reader at every turn, with a jingle of words without ideas, and had appeared to be a man only mistaken; I had treated him with a very different turn of manners. I urge not this as a plea for scurrility; I hope there will be none to offend the genteel reader; but for my treating him as a petit genie, a man of high conceit, but little learning, and less experience.

I doubt not but this will be pronounced a cynical performance, I expect that censure from those who know least of the matter. Be that as it will; as I have not gone out of my way to please any one, so neither have I to offend. But when the reader, or any one else can, in my whole life, tack a cynical action to my cynical language, I will forgive him, let his censure be what it will: nor do I doubt but there will be many readers (those disposed to make a man an offender for a word) who will find ample occasion to accuse me, for what they will call unguarded expressions. If their systems are so near infallibility, and their judgments so extremely superior as to be sure they are right, they will do well to censure me. But let them remember, the track I have trod had but few foot-steps in it, and time had rendered those pretty obscure.

This, I presume, is a plea in my favour. The pleasing or displeasing this or that man, was not my aim; for I knew I should not please all, nor displease all; therefore in diction I determined to please myself. Truth was simply my object, and as I am pretty sure I have hit, or come near that mark, my expressions do not displease me: but as the fool thinketh, so the bell clinketh: if my expressions clink not thy bell, as they do mine, or thou art not at leisure, I invite thee not to read: therefore thou hast no room to complain; and to prevent it, I have made an Index, to shew thee what thou art to expect for thy money.

I know the path to reputation as well as any man; and that honey will catch more wasps than tar; but when you have got them, they will sting you, unless you crush them; and as I don't like that, had rather let them fly at large; I would not hurt the poor things, only clip their wings, to prevent their buzzing.

I presume the following pages will exculpate me from the imputation of an enthusiast; how I shall escape that of a bigot is another thing; but if by that name the reader means a man tenacious for the evident truths of external revelation and nature, then I am as great a bigot as any in England; but when it means a man thirsting for the blood or damage of his neighbour, for not thinking as he does, I spurn the imputation from me with the utmost detestation.

If any has ill-nature enough to charge me with plagiarism, I disown it, and aver the performance, be it good or bad, to be all my own, excepting such
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quotations as I have marked out * : but suppose I had stole the whole, the point would then be, whether what it contains was worth stealing, or not; or whether I had imitated a certain celebrated author who did so, but unhappily mistook pebbles for diamonds. I have gleaned from every man's field I passed through; but since I have taken no man's sheaf, my gleanings are my own; and had I taken a folio, and applied and managed it in my own language and way, 'tis then mine: but indeed I have found so few books that contain any thing worth stealing, that it is hard to say they contain any thing worth reading; and you know a man would as soon coin bad money, as steal it: but I have too much pride to do either.

It will still be objected, why have you dipt your pen in gall, and wrote, at least, with a seeming spite; all that you have done might have been done in a genteel way; why have you been so corrosive?—I own it is pity we cannot reduce French pride without great guns. It would be a desirable thing if we could treat with them by dancing-masters, as well as by admirals: but I doubt their iron-mouthed cannon would soon demolish our fiddles. Is there not more humanity in attempting to keep men out of snares and traps, than spite in disciplining those that would decoy them in? If ducks were rational, how would they treat their decoys? As poor mistaken birds no doubt.

In truth, reader, this has been my task without spite; for I have used the Zamzummin as gently as they have their adversaries, the scriptures, or Christ Jesus. I doubt not but they will plead the roughness of my brush, as a sufficient reason to treat

* And two short ones, which I have purposely omitted to mark.

treat the performance with contempt, as being far below their notice ; but that will not convince every one, that it is not far above their match. I know it is, and that they will never be able to give an honest answer to it. If their swineheads from their stony grunt an answer out, I expect it to be signed by a swine-herd, or a cobbler, to cast contempt upon me ; that will be their old policy repeated. For George Fox, who knew not a comma from a period, nor that grammar was not something to eat, signed the most learned papers they ever wrote. They will sneer, no doubt, at the Hebrew in this pamphlet, and treat it with contempt, because their inward light cannot construe it ; and the cobbler will scarcely adventure beyond his last : nor can the Rabinical men help them ; so that they are in a quag, and must sit still, and treat the matter with a sullen contempt ; or they must harangue the reader to get him off from the point, and amuse him : but if that be their plan, they shall be managed as dogs at a chace, i. e. whipt in : but to prevent such discipline, I would caution them, if they meddle here, to stand clear of metaphysical paroxysms, and remember too, that Rabinical learning, heathen testimonies, eternal reason, relation, and fitness, ancient or modern rant, enthusiasm, or reasoning without data, haranguing, dogmatizing, abusive language, and blasphemy, will be discarded and thrown to the bitterns. In this debate, the highest pretences to inward revelations, supported only with noise and graceless nonsense, without miracles, or other external evidence, will be treated with the contempt it deserves. All human authorities from quietists, mystics, ranters, &c. will be trampled upon, and thrown to the owls : so that if they are possessed of those præter-natural influxes of light, which they despise all others for not having, and yet

And two short ones which I have purposely omitted to mark.

yet call it universal, it behoves them to shew it to the christian world, in an intelligent manner, or to pass for conceited fools and rodomantados: for saying those matters are inexplicable, because the natural man cannot discern the things of the spirit of God, will not be taken for an answer here; for we are not enquiring concerning the particular personal intercourse, or evidences in their own consciences between God and them; for that we have no business with, nor right to enquire about; but the point is, what evidence they have for that inexplicable doctrine which they preach to others; and what right they have to preach it, except they could give external evidence of its truth, and shew us how they came by it: for it is miraculous, i. e. one of their inward miracles, to be able, by one metaphysical squint of theirs, to discover other mens want of light, and not be able, at the same time, to make their own visible; for you must know they are excellent physiognomists, and some of their second-sighted friends saw fool in my features before they had conversed with me; but since a conversation is commenced with those holy conjurers, we will try the truth of their prediction: the only way to maintain the dignity of their profession is, to give a fair and genuine answer to what is proposed to them in this pamphlet; when that is done, I will dub them conjurers indeed, own myself a fool, and tell the world how I came to be one; but till then, shall stand to it they are *not* conjurers.

If those sheets are prostituted for the present, it shall not trouble me, I bequeath them to the next generation; and surely I may be indulged to write books, as the Romans planted trees, for the benefit of posterity, without offending any man. It was
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my humour to write, and those who are not in the humour to read, it is hoped will not be in the humour to rail; if they are, they are the men from whom I would not receive a reputation.

But after all, if, from those who will not see, calumny be my reward, let it be so; it is satisfaction to me, that what I have done is well done, at least, well intended.



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of posterity, without offending any man. It was
books, as the Romans planted trees, for the benefit
of posterity; and surely I may be indulged to write
shall not trouble me, I beseech them to the next
If those sheets are perused for the present, it
my



A N
E S S A Y
O N
I N S P I R A T I O N, &c.

WHEN a man becomes an Apologist for others, we, as it were, naturally expect to find them not a cage of unclean birds, not a cabal whose religion is artifice : If for the principles of others, to find something of importance in the case ; or, at least, that there is nothing in the affair that a wise or an honest man need to be ashamed of. Paul says, Rom. i. 16. “ He is not ashamed of the “ gospel of Christ : for it is the power of God,” &c. A sufficient reason why Paul was not ashamed of it. But had the gospel been a weak or foolish matter ; been founded on fraud, or artifice ; it is presumed he would have been ashamed of it : for I never heard Paul’s integrity or learning called in question by any man. He was brought up at the feet of Gamaliel, who was a *man*, and Paul’s preceptor, and not a *town* in Judea, as our Apologist’s
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clients thought. Now from the reason given in the text, besides Paul's being a man of learning and honesty, we may infer the importance of the gospel; and he stands justified in being an advocate for it. Had our Apologist had the same reason for becoming one, this Animadverter had been worse employed than at stringing cockle-shells, or blowing bubbles. What moved our Author to turn Apologist for a — is to me as high a mystery as any he has attempted to explore. But since it is a book which his followers swear to a full point was never answered, nor ever can be, we will examine his fundamental principles; and leave the reader to judge whether they are such as a wise man would be an advocate for, or not, when we have set before him some of their precious fruits. Though to do this, and draw the *exact* picture of old Quakerism, their blasphemies, evasions, contradictions, stupidities, obscurities, &c. would be as difficult a task as to paint the colour of aameleon: the mystic cant of their language being such, that the old Persic lies not more remote from our understandings than their English.

Modern Quakerism is rather *more* monstrous: for they have rejected none of their ancestors dreams, but multiplied them by adopting new ones. Indeed if you converse with any of them now about those matters, and compliment their understandings, by supposing them to be men of more sense than to give into such reveries, they will perhaps hear you with patience. But if you attack the dream,
or

or the character of the dreamer, they will soon convince you they have as warm a zeal for the old farago as their forefathers had, and as much — in their hearts too: they will not add a button to their hats, nor take them off to the king; but will be angry as lions, if you refuse them that compliment, or debate with them about it. This the Animadverter has been witness to.

But to avoid burdening my shelves with such nauseous stuff, such shocking blasphemies as their books contain; I have borrowed my quotations for the following particulars from the Reverend Mr. Charles Leslie's Theological Works, Vol. II. folio, printed 1721. I have examined enough of his quotations to conclude the rest are just: for he quotes their books, and pages, and words, at length, or authentic records for all he charges them with: nor do I suppose there will be any of them all hardy enough to deny the justice of his quotations.

According to their own account, their inward light is the essential God and Christ, p. 20. They assert the soul's infinity, that it is a part of the substance of God.

George Fox avows himself equal with God, p. 25; that himself was the judge of the world, the eternal judge of the world; that whosoever sermonized from a text of scripture, was a conjurer, and the sermon conjuration, p. 26; that the day of judgment should be on the 15th day of November; that there shall never more sit a judge at Lan-

caster ; that he must 'ere long shake the foundation of the great synagogue ; that it is the doctrine of devils to say men have sin, &c. that to come to God and Christ imperfect, is an error ; that the life of the saints is Christ, and not sinful at all ; that the Quakers are meeker than Moses, stronger than Sampson, wiser than Solomon, as innocent as Christ was ; that they have no need of repentance ; that they have *immediate* revelation, as the apostles had ; that it is presumption to preach without it, &c. that the rest of the world have it not ; that whosoever owns the writings of the prophets, Christ, and the apostles, will own theirs ; that you may as well condemn the scriptures to the fire, as their books, papers, &c. that they can discern who are saints, who devils and apostates, without their speaking a word ; that they can thus judge of persons and things, &c. p. 30 ; that every one of them can thus judge of truth, error, &c. and that they are heretics that cannot, p. 31 ; yet he himself was a cheat ; hired a Jew for 60 pounds to help him at Hebrew, while he pretended he had languages by inspiration, p. 51 ; he cobbles up a female prelacy, p. 53 ; he accepts, and they give divine adoration to him in high strains, and doxologies, p. 62, &c. while they refuse titles to any but themselves. He submits to have his inspiration corrected and cured by physic, p. 151 ; he accepts of a blasphemous letter, p. 169 ; he asserts the devil is in the man that saith he is saved by an *outward* Christ, p. 302.

Penn ridicules men for confessing themselves sinners, and imploring God's mercy, p. 27; laughs at his adversaries for not being infallible, p. 32; calls Christ an impotent creature, &c. p. 289. James Nailor affirms himself to be, as holy, as just, as good, as God himself, p. 25; suffers himself to be hosanna'd into Bristol, as Christ was into Jerusalem, p. 36. They condemn all protestant Churches, p. 32; are against liberty of conscience, where, or when they have power, p. 50; and will persecute with fury too, as in Pennsylvania; several instances given, p. 42, &c. They damn the letter of Scripture, yet foolishly and superstitiously stick to it in *yea* and *nay*, &c; they stile their blasphemous scribbles the word of the Lord, p. 53; and affirm the scriptures are not to be obeyed, but by a new requirement in them, p. 54. If the spirit move them to theft or sacrilege, they must obey; and not return the stolen goods, unless the Lord require it.

They make it rebellion against God to obey the laws of the land, p. 55; they threaten to overturn kings, princes, laws, &c. p. 56; and persecute for reading the Bible; one of them burns it, p. 59. They prefer their own books to it; and order them to be read, because they convert more than the Bible, p. 60; they appeal to their own books in its stead; they enquire not whether a man be a Christian; but is he a quaker? and are afraid of the people's returning to the Bible, p. 62; they
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aver the epistles to the Corinthians, Galatians, &c. are not to be regarded, because not directed to them.

They differ about their infallibility, and excommunicate each other; mistake the transport of passion for inspiration, p. 132; charge each other with being conjurers, p. 123; and possessed by the devil, &c. p. 134; they are liberal cursing prophets, p. 151; curse their own friends, when they oppose them, p. 225. They damn the episcopalians, presbyterians, independents, &c. for owning the doctrine of imputed righteousness, p. 72; of the incarnation, p. 67. They say, they are greater than Abraham; accuse Paul of ignorance, p. 157; and take Gamaliel to be a town in Judea, p. 169. They call their light within, their fundamental principle, p. 333; and make the Paschal Lamb a figure of it, p. 194. They treat the blood of Christ with contempt, p. 221. No blasphemy so great with them as that against the cabala in Gracechurch-street, p. 224. They tell lies to exaggerate their sufferings, p. 229; they turn Billingsgates, and call it zeal, p. 231; they stretch their imagination for foul names, p. 232; they use extreme foul language, p. 99; worse, p. 100; They curse, p. 102. They foully curse the clergy, p. 129; worse language still against the Bible and protestants, p. 226; agroupe of foul blasphemies, p. 234, 255. George Fox's blasphemous journal is substituted for the Bible, p. 252. Their books are filled with diabolical fury, rage, and blasphemy, p. 264. They

They are rebels, but prophets too, and give a charge to Oliver Cromwell, p. 74; he turns the fighting ones out of the army; they complain, p. 103; they plead for the rump parliament against the king's prerogative; then plead for the prerogative against the parliament, p. 106; enter into a solemn league and covenant, to extirpate church, law, schools, &c. p. 107; continue rebels, p. 108; advise to stamp kingly authority to powder, p. 100, &c. They promise Richard Cromwell, if he will be a Quaker, to establish his house, and make him a dread and a terror; are for destroying all that stood for the king, p. 111; flatter Oliver; urge in vehement language for war, &c; presently they cannot fight, forsooth, for conscience sake, p. 113. They prophecy the downfall of a national Ministry, p. 117; call them Baal's priests; declare in foul language against tithes, p. 118. call the church a bawdy-house, whore-house, &c. p. 124.

They attempt to work a miracle, but cannot, p. 135; mimic the agony, crucifixion, death, resurrection, &c. of Christ; they pretend their fooleries about drefs, healths, &c. are dictated by the spirit, p. 139. It is greatly lamented by the modern Quakers, that the power of the Lord is departed from them; because they have not their quaking fits to the admiration of all beholders, p. 137; presently confess those tossings were from the devil, yet call it the holy duty of quaking, p. 138. They roar, howl, shriek, yell, &c. to make a
 3 noise

noise to represent hell, p. 140 ; they affect to deny this, tho' it is well attested. They prosecute innocent persons for crimes, by revelations, and when the cheat is detected, and they fail of proof, they say, the revelation began in their feet. Those prosecutions were malicious and diabolical, yet countenanced, p. 140.

Christopher Atkinson, an apostle, a preacher, and writer in their cause, and who mightily confirmed their churches, gets a dear sister with child ; when he found it could not be concealed, he makes it known himself ; then the infallible gang pretend it was discovered by the special direction of God, and owing to their prayers, p. 35.

Some young women, moved by the spirit no doubt, confess their frailty in the flesh to John Bolton ; but that was hush'd, because it touched many eminent ones in the ministry, who resorted to them from day to day, calling them innocent lasses, and daughters of Sion, p. 36. Some holy sisters go abroad to propagate the faith ; but propagate in the natural sense on the voyage, p. 36. They deny the resurrection, say, it is an inward resurrection within the heart, and that they have attained to it : therefore turn off their wives, go naked, take other women ; but approaching too near to those Adamical mistresses, come off with a clap. They dance, the old women dance well ; they have fiddles, &c. all this was pure devotion in New Jersey and Long Island in America, p. 47.

One of the cabala gets a holy sister with child in Wiltshire, cheats an old man to marry her, himself performs the priest's office, preaches at the espousal in commendation of the bride; but the child coming too soon, the old man complained to Archer, for that was his name: Archer thought he could depend upon the firmness of the bride; pray'd she might not be deliver'd from her pains, till she discover'd the true father; she, contrary to his expectation, put the saddle upon the right horse; upon this he was forced to shift his quarters, came up to London, where his brethren received him, and gave him the right-hand of fellowship, and he preach'd with great zeal, approbation, &c. P. 335.

They subscribe creeds, and believe not a word of them, p. 255; they declare for plain language, and boast of obscurity, p. 260. Gilpin's agony is described by himself, part of which they own was from the devil, p. 265. One of them besmears himself with —, walks naked into Aldermanbury church, as an emblem of the filth of the minister preaching from the Bible, p. 269. This decent action was common among them in this kingdom; and in New-England it was their practice to walk naked into the episcopal church before a numerous congregation, and justified by them, p. 70. The New-Englanders disciplined them so severely for that nasty trick, that the spirit has not moved them to go into that country since. We have specimen of their American

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can devotion, which consists in denying an *outward* Christ, p. 302. Christ is ridiculed by them, p. 306. They are enemies to confessing of sin, p. 315; they call the Bible a brazen-faced book, unjust, corrupt, and perverse, &c.

I could fill a hundred pages with such putrid stuff; but as it is only raking into a dunghil, I am sick of it, and presume the reader must be so too: for unless a man were to draw the character or picture of the devil, he could not have a worse object to present to his reader's view.

Francis Bugg, after having been 25 years amongst them, a great part of which time he was their secretary, has drawn their picture; to which I refer the reader.

Whether Barclay's Apology was ever answered or not, I cannot from my own knowledge tell; his followers puff it off as the standard of all truth, and disperse it by lending it and giving it away. Their shelves in Pennsylvania are burden'd with it, till their new converts ease them of this poison. They affirm it never was answered, and that no man can give an answer to it: but as others say, there have been several, I place their denial to the account of an evasive principle too much indulged; or to their bad memories. Be that as it will, as I never saw one of them in my life, it concerns not me, any more than his character, or the length of his nose. I know nothing of him, but as an author; therefore whether he was a faint or a ———, an honest man

or

or a ———, a jesuit, as some say, or what otherwise than an author, concerns me as little. But that it is a most pernicious book, wrote without that appearance of honesty in the author one could wish, unless his ignorance be pleaded in his justification, is true; as I presume will appear before we have done. I design to follow him, not through the mighty labyrinth wherein he has lost himself and his reader; (that would be endless;) but through those intricate parts, where he has led his reader into floughs and quicksands, and barricado'd the way lest he should escape. I shall leave the rest to the school-boys. The task I have undertaken is similar to a chace after Milton's devil through the chaos, with only this difference, that Milton's devil was in quest of the natural light; he whom I am in pursuit of, aims at extinguishing the spiritual light; so is the worst of the two. This I think introduction enough. And to make my work as short as I can, I shall throw out, and take no notice of the learned authorities he has quoted: for had he quoted as many thousands, as he has single ones, they are nothing to me. I am in no disposition to put truth to the vote: nor do I wish for any such readers. I shall next throw out his logic; not for fear of it, but because it is a heathen whirly-gig, turned into form by that trifler Aristotle, whose philosophy was built on metaphysical whims and general maxims; things of such stretch

stretch and latitude that they may be applied to any thing, but conduce to the discovery of nothing; and like our Apologist's divinity, is a child of fancy, a romance in syllogisms.

But is it not a little strange that our author, after he has poured such high contempt, as he has, upon all human learning, particularly upon logic, and had a spirit within him which put him above the use of it; and pretended such a veneration for the Scripture, which absolutely censures and condemns the use of it, 2 Cor. x. 5; that he himself should make use of it? Is it not inexcusable, to condemn that in another which he indulges himself in? Rom. iii. 1. This brings his integrity much in doubt with me: for there is more ***** craft than mystery or learning in logic. Real knowledge depends more upon our senses, i. e. sensible objects and their analogy to spiritual ones, than upon logic, syllogisms or sophistry. True reasoning is not to be acquired, nor assisted by logic. Nor is reasoning a mere comparing and weighing material objects together, which even brutes seem to do in many cases infallibly: but it consists chiefly in comparing things of a quite different nature; the visible system with the invisible, which can only be done by analogy. The use of reason is for another state; *principally*, by taking ideas *given* by *revelation*, from things below, and carrying them (as directed) to things above. What will the ten categories, the five predicables, the four causes, do here? Make the man more a fool than he was.

But

But a greater fool still is the sophister with his catalogue of infinites, definites, comparatives, superlatives, formalities, instances, amplifications, distinctions, intentions, appellations, obligations, consequences, indissolubles, exponibles, &c. &c. The reader may add a thousand more hard names from Ramus to Hispan, down to Watts ; invented with no other intent but to plague the world with their bubbling deceits. Those who are fond of such stuff, may glut themselves with the chaff in their systems, starve their understandings, and remain ignorants and strangers to the first rudiments and principles of truth, and of the way how to come at them.

Give me leave here to recommend a science far more ancient, and quite as fit to investigate truth as logic ; its rudiments consist in Ab, Abra, Abraca, Abracad, Abracada, Abracadab, Abracadabra ; this is a part of the Necromancer's logic ; and he can find as deep sense in the juggling application of this word, as the Zamzummim can in the jargon of the logicians. But I shall leave them to the abortive fruit of their ignorance, their logic : while I furnish my quiver from the oracles of truth, and when they fail me, will sit down at uncertainty ; and there I might remain for all that Barclay has written. But to hear what he has to say, we will recite his *Theses Theologicæ*, &c. “ To the clergy,
 “ of what sort soever, unto whose hands these may
 “ come : but more particularly to the doctors,
 “ professors, and students of divinity, in the uni-
 “ versities

“ versities and schools of Great-Britain, whether
 “ prelatical, presbyterian, or any other ; Robert
 “ Barclay, a servant of the Lord God (and one
 “ of those, who in derision are called Quakers)
 “ wisheth unfeigned repentance unto the acknow-
 “ ledgment of the truth. Friends, unto you the
 “ following propositions are offered, in which,
 “ being read and considered in the fear of the
 “ Lord, you may perceive that simple and naked
 “ truth, which man by his wisdom hath rendered
 “ so obscure and mysterious, that the world is even
 “ burdened with the great and voluminous tractates
 “ which are made about it ; and by their jangling
 “ and commentaries, by which it is rendered an
 “ hundred-fold more dark and intricate than of
 “ itself it is : which great learning (so accounted
 “ of) to wit, your school divinity (which takes
 “ almost a man’s whole life to learn) brings not
 “ a whit nearer to God ; neither makes a man less
 “ wicked, nor more righteous than he was. There-
 “ fore hath God laid aside the wise and the learn-
 “ ed, and the disputers of this world ; and hath
 “ chosen a few despicable and unlearned instru-
 “ ments (as to letter learning) as he did fishermen
 “ of old, to publish pure naked truth, and to free
 “ it from those mists and fogs, wherewith the
 “ clergy hath clouded it, that the people might
 “ admire and maintain them. And among seve-
 “ ral others, whom God hath chosen to make
 “ known these things (seeing I also have received
 “ in measure, grace to be a dispenser of the same
 “ gospel)

“ gospel) it seemed good unto me, according to
 “ my duty, to offer unto you these propositions ;
 “ which, tho’ short, are weighty, comprehending
 “ much, and declaring what the true ground of
 “ knowledge is, even of that knowledge which
 “ leads to eternal life ; which is here witnessed of,
 “ and the testimony thereof left unto the light of
 “ Christ in your consciences.

“ Farewel, R. B.”

We will pass his first proposition, as containing nothing remarkable, and transcribe his second, concerning immediate revelation ; as follows : “ Seeing
 “ no man knoweth the Father but the Son, and he
 “ to whom the Son revealeth him ; and seeing the
 “ revelation of the Son is in and by the Spirit :
 “ therefore the testimony of the Spirit is that
 “ alone, by which the knowledge of God hath
 “ been, is, and can be only revealed ; who, as by
 “ the moving of his own Spirit, converted the
 “ *chaos* of this world into that wonderful order,
 “ wherein it was in the beginning ; and created
 “ man a living soul, to rule and govern it ; so
 “ by the revelation of the same Spirit, he hath
 “ manifested himself all along unto the sons of
 “ men, both patriarchs, prophets and apostles ;
 “ which revelations of God, by the Spirit, whe-
 “ ther by outward voices and appearances ; dreams,
 “ or inward *objective manifestations in the heart* ;
 “ were of old the formal object of their faith, and
 “ remaineth yet to be so ; *since the object of the*
 “ *saints faith is the same in all ages, tho’ set forth*
 “ under

“ under divers administrations. Moreover, these
 “ divine inward revelations, which we make ab-
 “ solutely necessary for the building up of true
 “ faith, neither do, nor can contradict the out-
 “ ward testimony of the Scripture, or right and
 “ found reason. Yet from hence it will not fol-
 “ low, that these divine revelations are to be sub-
 “ jected to the examination, either of the outward
 “ testimony of the Scriptures, or the natural reason
 “ of man, as to a more noble or certain rule or
 “ touchstone: for this divine revelation, and in-
 “ ward illumination, is that which is clear and
 “ evident of itself; forcing by its own evidence
 “ and clearness, the well disposed understanding
 “ to assent; irresistibly moving the same there-
 “ unto, even as the common principles of natural
 “ *truths* move and incline the mind to a natural
 “ assent: (such as these, that *the whole is greater*
 “ *than a part*; that *two contradictory sayings cannot*
 “ *be both true, or both false*) which is also manifest,
 “ according to our adversaries principle; who,
 “ supposing the possibility of inward divine reve-
 “ lations, will nevertheless confess with us, that
 “ neither Scripture, nor found reason will contra-
 “ dict it: and yet it will not follow, according to
 “ them, that Scripture, or found reason, should
 “ be subject to the examination of the heart.”

His third proposition concerning the Scriptures;
 (for we shall recite them together, and take notice
 of them afterwards) is as follows: “ From these
 “ revelations of God to the saints, have proceeded
 “ the

“ the Scriptures of truth, which contain, first, a
 “ faithful historical account of the actings of God’s
 “ people in divers ages, with many remarkable
 “ and singular providences attending them. Se-
 “ condly, A prophetic account of several things,
 “ whereof some are already past, and some yet to
 “ come. Thirdly, A full and ample account of
 “ all the chief principles of the doctrine of Christ,
 “ held forth in divers precious declarations, ex-
 “ hortations and sentences ; which, by the moving
 “ of God’s Spirit, were, at several times, and
 “ upon fundry occasions, spoken and written unto
 “ the churches, and their pastors. Nevertheless,
 “ because they are only a declaration of the foun-
 “ tain, and not the fountain itself ; therefore they
 “ are not to be esteemed the principal ground of
 “ all truth and knowledge ; nor yet the *adequate*
 “ *primary rule of faith and manners*. Nevertheless,
 “ as that which giveth a true and faithful testi-
 “ mony of the first foundation, they are, and may
 “ be esteemed a *secondary rule, subordinate* to the
 “ spirit, from which they have all their excellency
 “ and certainty ; for as by the inward testimony
 “ of the spirit, we do alone truly know them ; so
 “ they testify, that the spirit is that guide, by
 “ which the saints are led into *all truth* : there-
 “ fore according to the scriptures, the spirit is the
 “ first and principal leader : and seeing we do
 “ therefore receive and believe the scriptures, be-
 “ cause they proceeded from the spirit ; therefore
 “ the spirit is more originally and principally the
 D “ rule,

“ rule, according to that received maxim of the
 “ schools, propter quod unum quodque est tale,
 “ illud ipsum est magis tale. Engliſhed thus; that
 “ for which a thing is ſuch, that thing itſelf is
 “ more ſuch.” What a buſtle is here about an
 incomprehenſible nothing, a phantaſtic dream!

The reading of theſe two propoſitions naturally
 puts one in mind of a hedge-hog rolled up, with
 his ſpiculas pointing in all directions, leſt he ſhould
 be taken hold of. He has taken the utmoſt pre-
 caution to prevent being attacked, and to reſerve
 a retreat. His Theſes, and thoſe two twin-pro-
 poſitions are what we ſhall take notice of at preſent.
 Tho’ the mountain continues in labour, and a pro-
 geny is yet to come of the Sabean kind: but as
 thoſe twins are brought forth, and are the begin-
 ning of his ſtrength, and his principal care, and
 upon which the whole family is to ſubſiſt; we ſhall
 take no notice of the after-brood now: for if we
 ſtrangle thoſe, theſe will dwindle and die.

A man concerned to exhibit naked truth, as our
 Author declares and profeſſes he will, could not
 have been the author of two ſuch propoſitions. I
 muſt handle them together, for he has linked them
 like a chain, and inter-linked them with artifice;
 he has inter-twiſted his cord, till it is hard to know
 which way it ſtretches. In his Theſes, he promiſes
 weighty matters to be held forth in his propoſitions,
 “ comprehending much, declaring what the true
 “ ground of knowledge is, even that knowledge
 “ which leadeth to eternal life.” It is known to
 every

every one, that the true ground of knowledge, of that knowledge which leads to eternal life, has been the matter in dispute ; is the point, the hinge, upon which the debate has turned from the beginning to this day, between the Zamzummim and the true worshippers of the true God. There never was, there never will, nor can be, a medium : therefore there can be none between our Author and me : no compromising, no trimming, no splicing here : he must appear an ignorant, impudent fellow, or I must : I put it upon that issue. This brings us along-side of each other : he has without a parley given the first broad-side, at scripture, reason, schools, &c. with a kind of gigantomachy began the attack with a stollen artillery : we shall return the compliment presently, and leave the reader to judge for himself of the weight of our metal.

By the true ground of a thing, we understand, we mean that wherein it consists ; or that whereby a thing may be truly attained : then by the true ground of knowledge we must mean its primordial rudiments, without which we shall be led into error ; and by the use and practice of which we shall be led into truth. This I presume will be thought a fair state of the case so far : a putting the matter in debate in a true point of view. Then the matter to be determined will be ; whether we are to coin our ideas (especially of divinity) in the rampant mint of our own imagination, and screen ourselves in the umbrage of divine inspiration ; dance after an ignis fatuus ; indulge our pride ;

and impose upon ourselves and the world: or whether we are to take them from, or see that they have the stamp of, God's written word upon them: or thus, whether God's written word be the ground of knowledge, natural and divine I mean; or whether the spirit of God now moves immediately upon our minds, irradiating them without any outward fixed rule for our standard; leaving us to judge for ourselves, whether our impulses, inward motions, &c. be divine or fantastical. I cannot state the matter clearer: had our Author intended to be understood, there had been less difficulty in doing it. To clear this matter is one principal design of this pamphlet.

In his Theses, he denies what no man in his senses ever asserted, viz. "that school learning
 "brings a man nearer to God; makes him less
 "wicked, or more righteous than he was." This is rearing a tower of glass, and dashing it to peices; a mere piece of impertinence. It is presumed notwithstanding, that God has made use of many a man's learning to bring others to himself, and the man himself been bettered by his learning; else ignorance were a virtue. The knowledge of tongues conveyed by miracle, Acts ii. 1. &c. that Medes, Persians, &c. might hear the gospel, have ever since that time been arrived at by school labour, and reckoned a part of school learning: we have also reaped the advantages of it in various translations of the Bible; whereby I doubt not, but many thousands, who have rejected our Author's inward light, have
 been

been brought nearer to God, and received the gospel. I think his Theses worth no further notice, only as it is a part of his general declamation against all the learning of the schools ; and an attempt, in its room, or rather in opposition to it, to introduce, as the foundation of faith, and true ground of knowledge, a dream ; a fiction of his own ; a principle ; a whim, fraught with heathenism ; big with blasphemy ; contrary to scripture, nature, rationality, and the experience of all wise and honest men ; which he presumptuously and wildly calls *the light of Christ in the conscience*. And here I must observe that, as without this letter-learning, as he calls it, we had had no bible, so of course no translation of it, nor any accounts of antiquity at all to be depended upon ; and then what would our ass's colt have done himself for the learned quotations, with which he has, with so much vanity, crowded his margin, and for the syllogisms he has made so much use of ? Indeed he has some plea for his raillery : for it seems to be his letter-learning, or rather his abuse of it, that has robbed him of so much of his common sense and *****, that there is scarce any to be found in his whole book. Those advantages, blessings I will call them, of knowing from the beginning of time God's dispensations to mankind, &c. are transmitted to us by the means of what he calls, in contempt, letter-learning. The knowledge of what has been done, and is doing, since inspiration ceased (for the Zamzummim are not inspired) has been
by

by the same means, and chiefly by the clergy of all sorts, whom he abuses in the gross. And tho' there have been men of corrupt minds among every sort of them, in all ages, who have raised mists and fogs before our eyes, and, like our Author, attempted to put them quite out, and blind our understandings; we ought to be thankful that there have been others among them, who have attempted, successfully too, to dispel and dissipate those obscurities.

I might here remark upon the quaintness of his language, his insolent pride and venom in abusing the greatest men that ever adorned this or any other kingdom. But we pass to his second proposition; granting his first not to be a bad one.

Here we find him making use of that little letter-learning he has, instead of that simplicity and truth he has been just before pleading for: tho' he appears nearly as great a stranger to the former as to the latter; therefore shall not treat him as a learned man, unless a man may be very learned and very ignorant at the same time: when that point is settled, I will wish Barclay a fair remembrance. In the interim, if he were alive, we would recommend the ferula to him, for the egregious blunder he has made by following his inward light, where he affirms, that “the divine spirit who
 “ manifested himself all along to the sons of men;
 “ to the patriarchs, prophets, and apostles, was
 “ the same spirit that moved upon the chaos of
 “ this world, and converted it into that wonder-
 “ ful

“ful order wherein it was in the beginning, &c.” If our Author had been, or his followers, really under the inspirations of the spirit of God, that divine spirit would not have left them at a loss about what spirit it was that moved upon the chaos ; nor about what he had before inspired the patriarchs, &c. with, when they wrote the Scriptures ; the sense of it I mean. It is extremely strange for any one to come with new inspirations, and at the same time not understand the original inspirations of the very prophets of God. Stranger still ! for any one to assume the impudence to come with new inspirations while he is liable to mistake, or cannot read the language in which the elder prophets wrote theirs ; nor produce the least shadow of a testimony that God sent him. This infers contradiction, falsehood, &c. Besides, till he or any one understands what has been written by inspiration, how can he know whether his new ones agree to or differ from it ; whether his new ones be real or imaginary ; whether any inward objective manifestation to the heart or otherwise be real, be from God, or not ? nay, whether the ancient or the new be from God, or not ? For, according to Barclay, we have no fixed standard ; we may all set up for prophets as soon as we please ; and if our neighbours will be so good as to take our words for our being in that office, i. e. for our mission, it will do ; and we may make a fine trade of it. God usually, nay, upon all necessary occasions, confirmed the faith of his inspired servants by miracles, which they have faithfully for our use left upon record.

I ne-

I never heard the Zamzummim had that credential to their mission ; and till they have, every wise man has a right to laugh at them ; nay more, to treat them as impostors and —— mountebanks ; the rather because some of them have impiously pretended to miraculous operations ; and, when detected, to save their reputations among their friends, have affirmed their miracles mere *inward* ones. Instead of miracles to confirm their mission, some of their champions have committed blunders sufficient to put the full controul upon it. If any of the Zamzummim will have the front to affirm it was the divine spirit, i. e. the essential spirit of God that moved upon the chaos, Gen. i. 1. and that they are inspired with the same ; it is hoped they will shew how they had ever known that any spirit moved upon the chaos to bring it into order, &c. but by the external revelation of God : for no heathen ever knew it, but by tradition from that ; as might be made abundantly evident. Now if this first truth in nature cannot be known without an external revelation, what this spirit was, and how it moved ; I would ask, how we shall come at any truth concerning God or nature without an external revelation original ? And since we reject the Chinese account as fabulous, and will at any time shew the cosmogony of the heathens was only a traditional jumble of theirs from Moses's writings misunderstood ; it would be extremely kind to relieve us here, by letting us into their secret manner of investigating truths of such high importance

to

to mankind. But to set our wonderful Zamzum-mim right in this point, I will shew them that the spirit of God that moved upon the face of the waters, the chaos, was a created spirit, and no otherwise called the spirit of God, than a man is called a man of God, because God made and im-
 ployed him on some important and eminent ser-
 vice; or a mountain the mount of God, because God formed and rendered it eminent by some memorial of his dispensation or providence, or for some singular appropriate reasons, Deut. xxxiii. 6, Judges xiii. 16. 1 Kings xii. 22—xiii. 1.—xvii. 18, &c. Exod. xviii. 5. Numb. x. 13.—Gen. xiii. 10. Isa. li. 3. Lam. ii. 3. Ezek. xxviii. 13.—xxxi. 8, 9.—xxxvi. 35. Psal. civ. 16. Here we find the garden of the Lord; the trees of the Lord, &c. Those were of God's creation, so was that spirit that moved upon the chaos **רוח אלהים** the spirit of the Elahim moved, &c. moved is here in the feminine gender; besides this **רוח** spirit is said to be created, Amos iv. 13, for he createth the **רוח** spirit, wind, the Lord is his name, &c. nor can **רוח** be the divine spirit that inspired the prophets with divine truth, &c. in the places referred to below*.

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* Gen. xxxii. 16. and he said to his servants, let there be **רוח** space, spirit, between drove and drove, Exod. xxxii. 20. 1 Sam. xvi. 23. Esther iv. 14. Job xxxii. 20. Jer. xxii. 14. Lam. iii. 56. Gen. iii. 8.—vi. 17.—vii. 15, 22.—viii. 1.—xxvi. 35.—xli. 8.—xlv. 27. Exod. vi. 9.—x. 13, 19.—xiv. 21.—xv. 8, 10.—xxviii. 3. Numb. v. 14, 30—xvi. 22. xxvii. 16. Deut.

I could quote many more texts to the same purpose ; but those are sufficient : when other vanities will give the Zamzummim leave and their learning enable them to prove they are not ; we will give them more quotations and further proof that the spirit in the first of Genesis, was not that spirit that taught the patriarchs divine wisdom. They have here a fair opportunity put into their hand to shew their talents, and what their inward light can do at construing scripture ; they shall be indulged with all the assistance that light can give them ; but if it fails them here, I will pronounce it darkness. Reconcile the Scriptures quoted above to Barclay's sense of Gen. i. and shew that I am here mistaken, and ye shall put a ring in my nostrils, and I'll be led by you. If ye cannot, I can only blush for you.

That spirit in Gen. i. 2. which our soph has taken for the divine spirit, or as in John iv. 24. the spirit, the God, and which he affirms inspired the patriarchs, &c. himself, and the Zamzummim with divine light, was and is the material spirit of God, now moving in the form of air or wind, to fan, chear and cherish all nature, to supply all sublunary creatures with breath, &c : and inspires lions, tygers, wild-cats, owls, vulturs, serpents, reptiles, and vermine of all sorts, as well as the Zamzummim. And, as they reject the real inspiration of the divine spirit in the scriptures, they

xi. 30.—xxxiv. 9. Joshua ii. 2.—v. 1.—vi. 34 —viii. 3.—ix. 23. Ezek. i. 4.—v. 2.—x. 12.—iv. 20. Jer. ii. 24.—iv. 2.—x. 13.—xiii. 24.—xiv. 6.—xviii. 17.—xxii. 22.—xlix. 23.—l. 1.

they cannot therefore be inspired with the same spirit that inspired them ; nor with any other, but the material spirit, as the beasts above, and reptiles ; or with the spirit of Satan.

Had Hebrew been one of the twenty-four languages George Fox received by inspiration in one night, he would have prevented this blunder ; or helped them thro' it ; but it must not have been in English : for his spirit left him so shamefully ignorant of that, that his will, now in Doctors-Commons, has not a single line of English, or true spelling in it. Till they know more of the natural world, i. e. the works of God, their inward light will leave them in the dark about the sense of scripture ; and as a proof of it, they seldom or never quote it with any propriety ; nor will they see what it contains. They will tithe mint and cummin ; plead furiously for fooleries in dress and manners ; and urge scripture for it ; but the weightier matters of the law--the essentials of christianity, they spurn at.

The scripture, and all nature declare the existence of a tri-une God. The doctrine of a Trinity in the God-head, is written as with sun-beams in both ; but their inward light refuses to own it : thus they mistake the object of worship, and are fools according to the scripture : they mistake more than the heathens their forefathers : for tho' they mistook the works of God for God ; our modern Zamzummim say, their inward light, i. e. their imagination, is the essential God and Christ. And

the poor things, because the fire, light, and spirit of nature, give and uphold natural life; invigorate and inflate the animal frame; supporting it with activity and spirit; and prove a pabulum to the passions, and thereby to the imagination; ignorantly mistaking this, think themselves en-goded. To this foolish imagination they join their whole artifice, and find by the junction they can work themselves into a mechanical agitation, or inflation. The man thus inflated, heightens his voice; that acts upon what he calls his spirit; that in its turn reverberates upon his passions and tongue; then, like an American pawaw, he howls and babbles by the half-hour, without sense or connection, grace or grammar, and charges it upon the divine spirit. A horrible blasphemy! for which, under the Mo-
saic dispensation, he would have been put to death.

For a poor, ignorant, passionate, selfish, revengeful and imperious man, to talk of being inspired by the spirit of God to teach others, is prostituting the very person of the Holy Ghost, and an abuse of the most sacred gift that God ever bestowed on a benighted world. If this be not satanical blasphemy in perfection; if it be not the impudence of hell, worked up to a consistence, condensed; I know not what it is; I want words, and cannot describe it. If they have not alternate fits of madness, which seize them at those times, they may well boast, as I have heard some of them, of having the grace of intrepidity above all men. But I scruple not to say, their intrepidity is the immediate

diate fruit of their impenetrable ignorance ; for take them out of money matters, a secular providence, i. e. a care of themselves at any rate, you find them in a class below the Hottentots ; for their inward light frees them from the labour of reading, thinking, reasoning, &c. and leaves them fools.

Whoever commands his voice, commands his passions ; for the voice and the passions act mutually upon each other. This may be observed in the Zamzummim assemblies, at Billingsgate, and in the frays that happen in the streets. This is too obvious to the intelligent reader to need proof. If there be any weak enough to doubt, their own future remarks on themselves, and others, will soon convince them.

Our Author affirms the revelations of God by his spirit, whether by outward voices or appearances ; dreams, or inward objective manifestations, were of old time the formal object of their faith, and remaineth yet to be so ; since the object of the saints faith is the same in all ages, tho' set forth under divers administrations.

It will be impossible for our Apologist's followers to prove, or shew that those outward voices, appearances, dreams, &c. were made to every man of old ; the contrary to this is notorious : nor will they be able to shew that *inward* objective manifestation was the lot of every man. If it was, there ends at once the necessity of external instruction, and demonstrates both preacher and hearer fools : if it
was

was not, then the inward objective manifestation in the heart of one man, cannot, nor ever will be, the formal object of the faith of another man. Besides, outward voices, inward manifestations, &c. never were, nor ever will be, the formal object; nor the object, in any sense, of the faith of any man. Those were but the mediums of conveying to them the knowledge of the object of their faith, which was Christ Jesus. Their inward manifestations were no more than mediums, any more than the outward: for the object was an outward Christ to come in the flesh, even Jesus of Nazareth, and not an inward light. Our Apologist seemeth to be mopefical, to mistake the telescope for the star, the vifo for the object to be feen through it, and expects his reader to do fo too, in hopes to make him believe the enthusiastic rant of the Zamzummim to be of fuperior authority to the inspirations of the ancient patriarchs, prophets, &c. nay, he expects his reader to take his word without proof or probability.

When our Nimrodians can perform any thing fimilar to what Mofes, the prophets, &c. did; when they can part the river; caufe water to gush out of a rock with the ftroke of a rod; call for fire from heaven, and it fhall come; fufpend the courfe of nature; raife the dead; reftore the blind; ftop the fun; command the moon; beckon the ftars, and they come, &c. it will be time enough then to admit their inspirations upon a level with the fcriptures: but without all this ado, they place them above the fcripture by mere dint of impudence; being

being able to render no reason, but that they are so, because they are so: for they absolutely refuse to have them examined by the scriptures or sound reason. But he now comes in with a salvo, “ These divine
 “ revelations, which we make absolutely necessary
 “ for the building up of true faith, neither do, nor
 “ can ever contradict the scriptures ; yet from
 “ hence it will not follow, that these divine reve-
 “ lations are to be subject to the examination of the
 “ outward testimony of the scriptures, or the natu-
 “ ral reason of man, &c.” Our Soph has here im-
 posed on himself, or ———, and would palm the
 cheat upon his reader too, and would have him
 take it for granted, that those inward revelations he
 talks of, are divine. This is denied; nor has he,
 nor can he prove that they are: but he has shuffled
 his words here as tricksters do cards, by using *ob-*
ject promiscuously for *formal object*: if they are syno-
 nimous, why is the reader puzzled with the for-
 mality? if they are not, why has he confounded
 them? He has used *natural reason*, and *sound reason*
 as if they were the same: but they are not; and
 if he did not know *that*, he was a fool; and if he
 did, and used them synonymous, he was more——.
 Those things I look upon as sculking holes in re-
 serve: but when they take shelter in them, I will
 hunt them out, and oblige them to a fair chace.
 But I would ask, if it does not follow from his
 premises, that those divine revelations (fanatical
 dreams) are to be examined by, and subjected to,
 the scriptures (since they are never to disagree
 with,

with, nor contradict them) what does follow, but that the proposition has no meaning in it? or, that our Apologist has here made use of a satanical evasion, instead of his logic; and given the reader a specimen of the strength of his features, by denying a consequence naturally arising from his premises? For I would fain know, how it can be known, whether those inward revelations, &c. agree with, or contradict the outward testimony of scripture, or not, unless they are compared and brought to the test? But our Author's reason for this is extraordinary: for, according to him, those illuminations, &c. in the heart, carry their own evidence with them, and irresistibly force their way into the well-disposed understanding, i. e. such understandings as our Apologist's followers have. Wonderful indeed! This, upon the whole with respect to community, is similar to a merchant's having bullion to sell, affirming it to be sterling, but refuses to have it assayed or touch'd: but wise men will not, and honest men desire not, to traffic upon these terms. However, whether the Zamzummim will, or will not, one thing follows, which is, that neither the patriarchs, prophets, nor apostles were of their tribe.

Moses, for instance, was a wise, an honest, and rational man: for when he, as a real prophet, was moved by God to return to Egypt, for the grandest purpose that ever concerned the church of God, save their redemption by Christ Jesus, of which that was typical; he doubted, and asked for his credentials: nor did his inward revelation force its way

way into his understanding, in the manner laid down by our Apologist.

“ When Moses kept the flock of Jethro, his
 “ father-in-law, the priest of Midian : and he had
 “ led the flock to the back-side of the desert, and
 “ came to the mount of Jehovah, to Horeb, the
 “ angel of the Lord, מלאך יהוה, the agent Je-
 “ hovah, i. e. Jehovah himself, appeared to him
 “ in a flame of fire out of the midst of a bush,
 “ and the bush was not burnt ; and Moses said, I
 “ will now turn aside, and see this great sight,
 “ why the bush is not burnt. And when Jehovah
 “ saw that he turned aside to see, God called unto
 “ him out of the bush, and said, Moses, Moses :
 “ and he said, here am I. And he said, draw not
 “ nigh hither : put off thy shoes from off thy
 “ feet, for the place whereon thou standest is holy
 “ ground. Moreover he said, I am the Lord God
 “ of thy fathers, the God of Abraham, the God
 “ of Isaac, and the God of Jacob. And Moses
 “ hid his face : for he was afraid to look upon
 “ God. And the Lord said, I have surely seen
 “ the affliction of my people which are in Egypt,
 “ and have heard their cry, by means of their
 “ task-masters : for I know their sorrows. And
 “ am come down to deliver them out of the hands
 “ of the Egyptians, and to bring them up out of
 “ that land, unto a good land, and a large, unto
 “ a land flowing with milk and honey, unto the
 “ place of the Canaanites, and the Hittites, and
 “ the Amorites, and the Perrizzites, the Hivites
 F “ and

“ and the Jebusites. Now therefore behold, the
 “ cry of the children of Israel is come up unto
 “ me : I have also seen the oppression wherewith
 “ the Egyptians oppress them. Come now there-
 “ fore, and I will send thee unto Pharaoh, that
 “ thou mayest bring forth my people, the Children
 “ of Israel out of Egypt. And Moses said unto
 “ God, who am I, that I should go unto Pharaoh,
 “ and that I should bring forth the children of
 “ Israel out of Egypt? And God said, surely I
 “ will be with thee, and this shall be a token to
 “ thee, that I have sent thee; when thou hast
 “ brought forth the people out of Egypt, ye shall
 “ serve God upon this mountain. And Moses
 “ said unto God, behold, when I come unto the
 “ children of Israel, and say unto them, the God
 “ of your fathers hath sent me unto you : and they
 “ will say unto me, what is his name? what shall
 “ I say unto them? And God said unto Moses,
 “ I AM THAT I AM* : and he said, thus shalt thou
 “ say unto the children of Israel, I AM hath sent
 “ me unto you. And God said moreover unto
 “ Moses, thus shalt thou say unto the children of
 “ Israel, the Lord God of your Fathers, the God
 “ of Abraham, the God of Isaac, and the God of
 “ Jacob, hath sent me unto you : this is my name :
 “ and this is my memorial to all generations.”—
 See Exodus, chap. iii. and iv. “ And Moses
 “ answered and said, but behold they will not be-
 “ lieve me, nor hearken to my voice : for they
 “ will

* The self-existent God, אֲהִי־אֲשֶׁר אֲהִי I WILL
 BE WHAT I WILL BE.

“ will say, the Lord hath not appeared to thee.
 “ And the Lord said unto him, what is that in
 “ thine hand? and he said, a rod. And he said,
 “ cast it on the ground: and he cast it on the
 “ ground, and it became a serpent: and Moses fled
 “ from before it. And the Lord said unto him,
 “ put forth thine hand, and take it by the tail:
 “ and he put forth his hand, and caught it, and
 “ it became a rod in his hand. That they may
 “ believe that the Lord God of their fathers, the
 “ God of Abraham, the God of Isaac, and the
 “ God of Jacob, hath appeared unto thee. And
 “ the Lord said moreover to him, put now thine
 “ hand into thy bosom: and he put his hand into
 “ his bosom: and when he took it out, behold,
 “ his hand was leprous as snow. And he said,
 “ put thine hand into thy bosom again: and he
 “ put his hand into his bosom again, and plucked
 “ it out of his bosom: and it was turned again as
 “ his other flesh. And it shall come to pass, if
 “ they will not believe thee, neither hearken to the
 “ voice of the first sign, that they will believe the
 “ voice of the latter sign. And it shall come to
 “ pass, if they will not believe also these two signs,
 “ neither hearken to thy voice, that thou shalt
 “ take of the water of the river, and pour it upon
 “ the dry land: and the water which thou takest
 “ out of the river, shall become blood upon the
 “ dry land. And Moses said unto the Lord, O
 “ my Lord! I am not eloquent, neither heretofore,
 “ nor since thou hast spoken unto thy servant:

“ but I am slow of speech, and of a slow tongue,
 “ And the Lord said unto him, who hath made
 “ man’s mouth? or who maketh the dumb, or
 “ the deaf, or the seeing, or the blind? have not
 “ I the Lord? now therefore go, and I will be
 “ with thy mouth, and teach thee what thou shalt
 “ say. And he said, O my Lord! send I pray
 “ thee by the hand of him whom thou wilt send.
 “ And the anger of the Lord was kindled against
 “ Moses, and he said, is not Aaron the Levite
 “ thy brother? I know that he can speak well;
 “ and behold he cometh forth to meet thee: and
 “ when he seeth thee, he will be glad in his heart.
 “ And thou shalt speak to him, and put words in
 “ his mouth: and I will be with thy mouth, and
 “ with his mouth, and will teach you what you
 “ shall do. And he shall be thy spokesman unto
 “ the people, and he shall, even he shall be to
 “ thee instead of a mouth, and thou shalt be to
 “ him instead of God. And thou shalt take this
 “ rod in thine hand, wherewith thou shalt do signs.
 “ And Moses went, and returned to Jethro his
 “ father in-law, and said unto him, let me go, I
 “ pray thee, and return unto my brethren which are
 “ in Egypt, and see whether they be yet alive:
 “ and Jethro said unto him, go in peace. And the
 “ Lord said unto Moses in Midian, go, return to
 “ Egypt, for the men are dead that sought thy
 “ life,” &c. Will our Nimrodians look this story
 in the face, and not be asham’d of their rashness
 in running before they are sent? yes they will, for
 they

they cannot blush. Will they not fly in its face and laugh at? I cannot tell; but I believe they will. Will they not evade it by giving the mystery? When they attempt that I will correct them. But will they not abuse you for it? I doubt not but they will, as their forefathers did every one that opposed them.

We will see what they will do with the story of Gideon, Judges vi. “ And the Children of Israel
 “ did evil in the sight of the Lord; and he delivered
 “ them into the hand of Midian seven years,
 “ and the hand of Midian prevailed against Israel.
 “ And because of the Midianites they made them
 “ dens in the caves, in the mountains and strong
 “ holds, and it was so, that when they had sown,
 “ the Midianites—came up and incamped against
 “ them, and destroyed the increase of the earth,
 “ till there was left no sustenance for sheep, nor
 “ ox, nor ass.—And Israel was greatly im-
 “ poverished, and cried unto the Lord, and the
 “ Lord sent a prophet;—but they obeyed not, the
 “ voice of the Lord by his prophet. Ver. 11.
 “ And there came מלאך יהוה and sat under an
 “ oak in Ophrah pertaining to Joash the Abi-ezrite,
 “ and his son Gideon threshed wheat by the wine-
 “ press, to hide it from the Midianites, and
 “ מלאך יהוה the angel of the Lord, the agent
 “ Jehovah appeared unto him, and said, the
 “ Lord be with thee, thou mighty man of valour.
 “ And Gideon said unto him, Oh, my Lord. If
 “ the Lord be with us, why then is all this befall-

“ len us? And where be all the miracles which
 “ our fathers told us of, saying, did not the
 “ Lord bring us up from Egypt? And now the
 “ Lord hath forsaken us: and delivered us into
 “ the hands of the Midianites. And the Lord
 “ looked upon him, and said, go in this thy
 “ might, and thou shalt save Israel from the
 “ hands of the Midianites. Have not I sent thee?
 “ And he said, oh! my Lord, wherewith shall I
 “ save Israel? Behold! my family is poor in Ma-
 “ nassah, and I am the least in my father’s house.
 “ And the Lord said, I will surely be with thee,
 “ and thou shalt smite Midian as one man. And
 “ he said unto him, if now I have found grace
 “ in thy sight, then shew me a sign that thou talk-
 “ est with me; depart not hence, I pray thee, until
 “ I come unto thee and bring forth my present,
 “ and set it before thee; and he said I will tarry
 “ until thou come again. And Gideon went in,
 “ and made ready a kid, and unleavened cakes of
 “ an ephah of flour; the flesh he put in a basket,
 “ and he put the broth in a pot, and brought it
 “ unto him under the oak, and presented it. And
 “ when he did so, מלאך יהוה put forth the
 “ end of the staff that was in his hand and touch-
 “ ed the flesh, and the unleavened cakes, and
 “ there rose up a fire out of the rock, and con-
 “ sumed the flesh and the unleavened cakes, and
 “ מלאך יהוה departed out of sight. And when
 “ Gideon perceived that he was מלאך יהוה Gi-
 “ deon said, alas! oh Lord God, for because I
 “ have

“ have seen יהוה מלאך face to face. And the
 “ Lord said unto him, peace be unto thee, fear
 “ not, thou shalt not die. Then Gideon built an
 “ altar there unto the Lord, and called it Jeho-
 “ vah-shallom : unto this day it is yet in Ophrah,
 “ of the Abi-ezrites. And it came to pass the
 “ same night, that the Lord said unto him, take
 “ thy father’s young bullock, even the second
 “ bullock of seven years old, and throw down
 “ the altar of Baal, that thy father hath, and
 “ cut down the grove that is by it. And build
 “ an altar unto the Lord thy God, upon the top
 “ of this rock in the ordered place. This he exe-
 “ cuted, and gave offence to the men of the city,
 “ and the worshippers of Baal.—Then the Mi-
 “ dianites, &c. gathered together.—But the Spirit
 “ of the Lord came upon Gideon, and he blew a
 “ trumpet, and Abi-ezer was gathered after him.
 “ And he sent messengers to Manassah, Ashur,
 “ Zebulun, Naphtali, and they came to meet
 “ him. And Gideon said unto God, if thou
 “ will save Israel by my hands, as thou hast
 “ said, behold, I will put a fleece of wooll in
 “ the floor, and if the dew be on the fleece
 “ only, and dry upon all the earth besides, then
 “ shall I know that thou wilt save Israel by my
 “ hands, as thou hast said. And it was so: for
 “ he rose up early in the morning, and thrust the
 “ fleece together, and wringed the dew out of the
 “ fleece, a bowl full of water. And Gideon said
 “ unto the Lord, let not thine anger be hot against
 “ me,

“ me, and will speak but this once. Let me
 “ prove, I pray thee, but this once upon the
 “ fleece. Let it now be dry only upon the fleece,
 “ and upon all the ground let there be dew. And
 “ God did so that night: for it was dry upon
 “ the fleece only, and there was dew upon all the
 “ ground.” Now Gideon goes in the strength
 of the Lord, with his mission confirmed, you
 hear of doubts no more*.

Nor will it follow, that because we have not a particular account that every prophet that delivered a message from God had an external sign for the confirmation of his faith, that therefore he had none: for since it is written דבר יהוה the word of the Lord appeared, came, &c. to them; it will be more audacious for the Zamzummim to deny it, than in us to assert it (but it is not asserted) unless they can convince the world that the appearance, &c. of מלאך יהוה, דבר יהוה, &c. was nothing more than such a phantom as their inward light; but they must first destroy the nature of language, and reduce that to a phantom too; but we shall have occasion to mention this again.

The reader will scarcely find in all the Bible more solemn transactions than those recited and quoted above. The scripturist will observe, no doubt, that tho' the revelations of God to Moses, Gideon, &c. were clear and evident to their senses; yet

* See the story of Thomas, John xx. 19, &c. Gen. xv. 8. Ibid. xviii. to the end. Judges xiii. Joshua x. 13. 1 Kings xix. 6, 11, 12, &c. Acts xix. 3, to 20.

yet that it did not force its way into their well disposed understandings ; for they hesitate, and plead for evidence ; therefore were miracles multiplied to their senses in an outward and visible manner. For what ? Not to snuff their inward light ; for if they had had that, they had had no need of miracles ; but to convince them, as rational creatures, that the revelation they had from God was real, not a vain imagination ; and till they had this conviction, they refuse to hearken to the message ; and herein they acted like wise men. The indulgence of God in this matter to them is amazing !

As soon as Moses, Gideon, &c. had indisputable conviction, they consent ; the former, before he knew the men were dead that fought his life. Gideon, how does he plead with God, lest his mind and senses too should deceive him, and he should follow an ignis fatuus, instead of being guided by a divine revelation ? when that important point was ascertained, and he was sure he had Omnipotence to support him, and infinite wisdom to guide him ; when he knew the everlasting arms were underneath ; with what steady resolution does he advance ! he is now ready to face the whole camp of Midian, and all their allies, without a sword. When will the Zamzummim produce credentials like those ? Their inward light, when compared to instances like those, ceases even to blink ; nay, it quite expires in a stinking snuff.

It will be reply'd, that Moses, Gideon, &c. compared not their revelations with the outward testimony of scripture. True, why? Because they were confirmed by miracle; and besides, their revelations were to make a part of scripture, and be a standard to compare the pretended revelations of deceivers by; to be so many memorials and standing witnesses against the Zamzummim. Those are not special cases; for God's general dealings with his creatures have been in like manner, i. e. to give sufficient evidence of his revelation originally; by miracles since, to convince their understandings, and whenever there was occasion, giving them the power to work miracles to convince others. I have no business with the silly disputes about the nature of a miracle; there is no difficulty in that, but what has been coined. Now from those instances, premises, and from a number of others that might be added; from Barclay's adversaries, and from all men in their senses, it will follow; that inward revelations, tho' divine, to know whether they are divine, are to be examined by and subjected to the scriptures and sound reason; but the word divine is inserted in our sophister's proposition to puzzle the reader, perplex the matter, and reserve a retreat for his friends; for, as said above, no man can tell what to make of the impetuses of his mind, till he try them by the scripture and sound reason; and if they will not abide that test, they are to be rejected as so many delusions of the devil; and every honest man will

own

own this. Why won't the Zamzummim own it then? Let them look to that. But they have owned, and they have denied it too; so they can quirk you off both ways. Very lately one of the Zamzummin tribe, in their American colony, had a revelation, whether inward or outward let them say that understand dreams, for it was a night vision; he rises in the morning and goes to the principal surveyor of that country, whose name is J——b T——r, and tells him, he must go and survey an estate for him, describing his estate; with ample instructions where to draw his line, and fix the limits, which was to take in a great number of acres more than belong'd to him; the surveyor reply'd, he had lately surveyed the man's estate that lay contiguous, and had fairly fixed the limits; and desired to be excused. Our Nimrodian, to prevail with the surveyor, told him it had been revealed to him the last night; the surveyor told him, if it had, the devil revealed it, and that he would not survey his estate at all. I give this as a specimen, to shew what kind of revelations we are to expect from the Zamzummim, if they could avoid the test of scripture and sound reason.

But say they, to what purpose dost thou quote Moses, Gideon, &c. what are they to us? A company of sluggards that did not love their business. Besides, in the instances thou hast given, they were rationalists, and moved in the dark elements of reason and evidence; we move in the pure æther, and soar over their heads. Moses ne-

ver understood but one language in his life, and that he learned by art and labour ; our friend George Fox had twenty-four conveyed to him by inspiration in one night : Moses ! a *rationalist* ! we are far above that character, we quitted that dunghil-stuff, that hidious thing called reason long, long since, unless in money-matters and secular policy. Reason, and evidence kn—a, kn—a what stuff is that ! 'tis wordly ! the coruscations of our inward light lift our minds above the stars, and make a blaze too that extinguishes reason and evidence, as the light of the sun does that of a candle. Talk then no more to us, thou fool, about reason and evidence, we scorn to hear thee. Away, away with thy Moses and thy Gideon, thy reason and thy evidence : let them, and do thou, grope after that ; we know better, we carry ours about with us in a metaphysical-box, and want none of thy letter'd stuff, thou coxcomb, thou moon-calf, thou wheel-barrow ! avaunt !

This, reader, is the pure language of the Zam-zummim ; nor is there any answer to be return'd, but by an epispastic, and a potion of hellebore. But as some of those, who are not in the secret, may have less malignity than those that are, they may reply, friend, thou art mistaken here, and too warm, for thy quotations prove not what thou intendest ; for tho' the letter indicates them as outward and miraculous manifestations, yet they were inward, and made to their inward senses ; and the mighty deeds

deeds performed in consequence of those revelations, were by faith, Heb. xi.

Less hellebore will do here than in the foregoing case, but there needs some : we will postpone the application for some time, and treat the matter with a little more gravity ; and in answer to it we say, if we are in an ideal world, and not a real one ; if nature be all a deception, and language, which is founded thereon, has no meaning, nor power to convey ideas, and we are in a fairy world ; the objection has some force in it : if otherwise, none.

It is long since I read the bishop of Cloyne's works, and have them not by me now ; but if I recollect right, he would persuade me, when I see a rock, a mountain, &c. I see nothing but my own ideas ; and that there is nothing real in nature ; that when I have burnt my fingers in the fire, and dashed my brains out against the bricks, that all this is ideal ; and that there is neither fire nor fingers, nor bricks nor brains, in the case ; that the whole world is all a mere fantastical scene, and has no existence, but in idea. This is wonderful ! and it is full as strange, that here should be a bush on fire, and not burnt ; a rod turned into a serpent ; a serpent turned into a rod ; a whole hand made leprous ; a leprous hand made whole ; a kid, bread, flour made ready, and presented under an oak ; laid upon a rock ; touched with a staff ; burnt with fire ; a bullock killed ; an altar thrown down ; an image cut down ; another altar built ; the men
of

of the city, and the worshippers of Baal offended ; the Midianites, &c. assembled ; the tribes of Israel gathered together ; then a fleece with a bowl full of water ; then a fleece dry, without any water at all, &c. To turn all these signs and actions, followed with such grand events, into an internal, imaginary or spiritual scene, when wrote in a language too, that has as close a connection with the natural world as the soul has with the body, and which has not in it one arbitrary, fantastical, or un-ideal word ; is to proclaim war against history, language, and nature ; is a violation of common sense ; a turning all into phantom and dream.

That the mighty subsequent actions were done thro' faith, is not denied : but pray what is it to do a thing by faith ? is it to do it, or attempt to do it, because I have a strong fancy I can do it ; or because I dreamt last night that I had, or could do it ? No. How then ? It is to engage in doing a thing, because God has promised to assist and enable me to do it ; and when I have evidence of that, I act, then I go, and if it were thro' hell, I go without shuddering. If I leapt into the fire, it would be presumptuous, and I know it would burn me, let my fancy be as strong as it would to the contrary : but if God has any purpose of his providence or grace to bring about by my leaping into the fire, or passing thro' hell ; before he requires this leap or passage from me, he will shew me the evidence of his promise of support ; then I move, and as sure as God is God, the hairs of my skin shall

shall not be singled. This is faith, and every thing else is fancy, and a devil's dream. And this agrees to the Apostle's definition of it, Heb. xi. 1. "now
 " faith is the substance of things hoped for, the
 " evidence of things not seen," &c. i. e. it substantiates not phantoms, but *things* hoped for: it is the evidence not of phantoms, but *things* not seen. It substantiates the things of the promise, or revelation of God, and makes those invisibles to the natural eye, visible and real to the soul; but it can never realize or substantiate phantoms and imaginations: for tho' faith has a transforming nature or power on its subject, it cannot transform its object; and this will eternally distinguish it from the opprobrium of enthusiasm, and justify the man from the imputation of believing a dream or a lie, and will for ever strike the difference between the visionary, and the rational creature or christian.

And tho' Barclay has blundered like a drunkard in the dark on many a text, he did not choose to risque a blunder here.

It is peculiar to the Zamzummim to act without evidence; to cheat themselves, and impose upon mankind, by substituting their flaver, their drivel, their devil's dreams in the room of it; to persuade their silly hearers they are inspired by the holy spirit of God, when they are only inflated with mischievous dreams, &c.

That all those outward and sensible signs to the prophets of God of old, were real and sensible evidences, to confirm their faith in the promise of
 God,

God, and their trust in him, is evident and affirmed. That they are faithfully recorded as memorials, for us to check our vain imaginations, is true. That the great variety of doctrines, promises, precepts, &c. conveyed by inspiration to the prophets and apostles, and recorded by them, are to be our primary rule, is affirmed, and I hope will appear before we have done.

Our author indeed talks of the “ ears of his
“ soul, of his inward eyes, of inward immediate
“ manifestations and revelations of God’s spirit
“ shining in upon the heart, and opening the un-
“ derstanding; in the mystery without the history,”
p. 20. Those are such metaphysical flights, and border so near to gibberish, that one is at a loss to say, whether they excite more pity or contempt.

The mind cannot form a positive conception of that which is absolutely nothing, a mystery without a history, is such a nothing; the inward light of the Zamzummim, is such another: therefore it is, that no conception can be formed of either. We can form ideas of fictions; but those are fictions of fictions, mere non-entities, repugnant to all conception and essence, unless it be when our Apologist, with his archetypal mill, has ground them into a guilty conscience, as will be seen by and by.

By inward objective manifestations, immediate revelations, &c. if he means any thing, he must mean revelations without media, i. e. the mind must have such access to the object, and the object to the mind, that nothing can be between: but the
soul,

soul, while in the body, is by its nature absolutely incapable of such intercourse with objects ; of immediate manifestations ; of having inward objective manifestations originally : for the senses will always be between, to convey intelligence from outward objects into the mind, and are the sources, and the inlets too, whereby the soul receives any ideas or intelligence at all, and if it were not for them, would remain as un-ideal as a beast, if not more so. This is never to be overthrown ; and whosoever attempts it, will only expose themselves, if they risque their thoughts beyond the coffee-house, or the tea-table. To talk therefore of inward objective manifestations, &c. till the ideas are received from outward sensible objects, and by an outward revelation, is out-vieing Jacob Behmen, and talking as a fool talks. It is pity some of our Soph's followers will not step in here, and tell us what those inward manifestations are ; what the objects are, that are thus manifested, without connection to the senses, outward objects, or the natural world ; no man living has been able to do it yet : why *they* should refuse this service to the world, since they affirm they are conversant with those objects, I cannot conceive : for as it would surely be the foundation of a new science, so of a metaphysical dictionary.

That God spake, and manifested himself of old to holy men, by various external ways, and the spirit of God did thereby convey truths to their minds, is granted, and may be proved beyond

contradiction at any time: but to suppose that they had not from the beginning a visible representation, a revelation to their senses, is too senseless and absurd, for any but the Zamzummim to believe: and to make those sensible images, emblems, &c. the object of the faith of the patriarchs, &c. which only conveyed to them ideas, and the knowledge of the object of their faith; bespeaks such person sunk extremely low in ignorance. Why the Zamzummim should hesitate so much about admitting the sufficiency of an external revelation, for the information of our minds, and be so tenacious for the mode of their internal revelation, without being able to explain it, is a little strange: unless they had more learning, at least, unless they had so much as to qualify them to examine and judge of the external, in and through the various modes whereby it has been exhibited; which, by all that appears in their writings hitherto published, they have not; a mole seems as well equipt for a stargazer, as they, with their present stock of learning, to judge of revelation, or in theological matters.

“For the soul of man, while in the body, is like a candle shut up in a dark lanthorn, or a fire that is almost suffocated for want of air. Spirits, when they are in *sua patria*, are like the inhabitants of green fields, who live perpetually among flowers, in a spicy odorous air; but are here below, in *sphæra generationis*, they mourn because of darkness and solitude, like people shut up in a pest-house: this is it makes the soul subject to so many passions,

passions, to such a Proteus of humours ; now she flourishes ; now she withers ; now a smile ; now a tear ; and when she hath played out her stock, then comes a repetition of the same fancies, till at last she cries out with Seneca, *quousque eadem* ? this is owing to her vast and infinite capacity, which is satisfied with nothing but God, from whom she at first descended. 'Tis miraculous to consider how she struggles with her chains, how she falsifies with fortune ; what pomp, what pleasure, what paradises does she propose to herself ? she spans kingdoms in a thought, and enjoys inwardly what she misseth outwardly. In her are capacities to receive the patterns and notions of all things in the world : if she fancies herself in the midst of the seas, presently she is there, and hears the rushing of the billows : she makes an invisible voyage from one place to another, and represents to herself things absent, as if they were present. The dead live to her, and there is no grave can hide them from her thoughts. Now she is in the dirt, in a trice above the moon. Thus it is with the soul while she is immured in walls of clay : but when she hath received an influx from him who is the true and proper efficient of our faith and regeneration, and obtained a release, by what the world ignorantly call death, which indeed is only a charter for her liberty ; who shall then describe her excursions, or set limits to her powers, but he, whose exuberant goodness formed her to be happy in the exercise of them ? What mind can conceive,

what heart can wish, for higher happiness, than to have power conferred, to stand, and bow, and worship, and adore that God, that formed us immortal, that he might bless us with immortal happiness? Immortality! immortality of happiness! in our father's house too! the very thought raises the soul rescued from the mire and dirt, to a solid and unimaginary rapture; a rapture, not such as the Zamzummim work themselves up to, when they wrap themselves about with the tiffany of their own imagination, to regale themselves in a fool's paradise: but such a one as is founded on the veracity of that God, that made heaven and earth, who has pledged his immutability, that whosoever believes and trusts in him, according to his written word, shall be thus blessed. Nor is there an infidel this day living, that will stand out and prove me mistaken here; nor one but secretly wishes to be in this case: for men may say what they will, their inward wish is to be happy. They know too that they are not, that they are in a strange country, travelling in the dark, without a guide, and till they see the light of the gospel are bewildered; when they deny this, their consciences give them the lie. But they brave it out. Why? Because their pride won't acknowledge, or their ignorance conceals, their disease from them; or they are in a mania. And will the Zamzummim yet do as their forefathers, from Nimrod, to this day, have done? set up their temples against God's temple; build castles in the air; reject their common sense and under-

understanding ; renounce their reason ; worship their bags till they burst ; kneel before their golden calf in their iron chests ; reject the revelation of God ; and oppose their own vanity and pride to his infinite wisdom, displayed in the scriptures, and to the plan of it, to be executed and effected according to the rules by him there laid down ?

I design'd now to have taken a turn with them to Eden ; but will first regale them with a quotation, and leave it to their inward light to discover whence I had it : it will unmasque the ancient ones, and if the cap fits the moderns, they are welcome to put it on. It has been a common cheat among the heathens, their designing politicians and lawgivers, knowing that the readiest way to gain authority among the people, and to continue it, was to persuade them that they were only the instruments of some supreme deity, who was pleased to favour them with its assistance and protection ; and herein they have been successful ; their pretences to conferences and imaginary apparitions, have past, to palliate their ambition, and lay a surer foundation for future empire. Hence it came to pass, that Trismegistus pleaded the derivation of his laws from Mercury ; Zamolxis from Vesta ; Charondas from Saturn ; Minos from Jupiter ; Lycurgus from Apollo ; Dracon and Solon from Minerva ; Numa Pompilius from the nymph Æge-ria ; and Mahomet from the angel Gabriel, who often whispered him in the ear in the form of a pigeon, it being as well instructed to further his designs,

designs, as Pythagoras's eagle, and Sertorius's hind, were for theirs. The cheat has been carried on with no less success by some politicians, who have used all the industry and artifice possible to gain the reputation of the indulgence of some divinity; and by means of this theurgie, and feigned apparitions, have brought to pass some adventures, difficult beyond imagination. Such were those of the hermit Saccaculis, who having acted that part excellently well for seven or eight years, in a desert, at last threw off the masque; possessed himself of several cities; defeated a bashaw and Mahomet's son; and had done more mischief, had he not incensed the sophy, by means of one, who, under pretence of devotion, shook all Natolia, and found the Turk work enough, till at last he lost his life in a pitched battle. Such another was Elinahel, an African, who took the same course to wrest the scepter out of his master's hands, the king of Morocco: to whom we might add many more, whose extraordinary fortune gave Cardan occasion to advise such princes and sovereigns, (who by means of the meanness of their birth, want of friends, or a military force, have not credit to govern their country) to apply themselves to those artifices. By such means did James Buffularius make a shift to rule some time at Pavia; John Devincence at Bologna; and Savanorola at Florence; of which latter we have the remark of a polite Italian, in his discourse upon Livy, The people of Florence are no Fools, yet brother Hierom Sava-

Savanorola persuaded them that he had conference with God. But before all these, Vespasian had done as much, and Numa, the second founder of Rome. And indeed this kind of circumvention is of such consequence, that those who thought fit not to make use of this way, as conceiving it too low, and not able to bring about their ambitious ends, have ascended higher, affirming themselves to be the sons of those supreme deities : when therefore we find Hercules calling himself the son of Jupiter ; Romulus of Mars ; Servius of Vulcan ; Alexander of Ammon ; we are not to wonder. The best use we can make of them, is to use them as collyriums, to assist us to discern the imposture couched under these pretences.” George Fox, Whitehead, &c. not content with being associates with God, or with asserting they were the sons of Jupiter, Mars, Vulcan, &c. have affirmed themselves to be the very God that shall judge the world at the last day ; and received divine adoration, thro’ this thin gauze, Friend, if thou payest thy worship to me, I reject it ; but if thou payest it to that spirit within me, I accept of it. That the Zamzummim will fight (when to use their own words) the spirit of the Lord comes upon them, or their pride, or property is concerned, is not doubted. And that they never have disowned the blasphemous affirmations of their forefathers to this day, is true. I leave the application to the reader.

But

But to return to our path to Eden ; and here we will condescend to Zamzummim ignorance for once, to reconcile them to the hieroglyphics to be met with there ; by sending them to the heraldry-office, and getting information of the origin and nature of that science, of the rise, the antiquity and reasons of our own ensigns, and those of the various nations about us : from thence let them go to Egypt, where they may be entertained with more than ten thousand varieties, all tending and originally design'd to convey ideas by emblems. Let them return and learn the origin of steeples and spires on our churches ; the original intention of the figures at the portals of our nobility and gentry ; the badges of knighthood, and the oaths at their instalments conformable thereto. Nay, I will risque the sneer for sending them to the monument in London for their instruction. The ideas design'd to be convey'd to the mind by those emblems, when understood, will strike it with as much strength as a literal history of them can do ; and are less liable to be forgotten. The Jews at their funerals represent the death of the father of the family, by an ax striking at the root of a tree ; that of a collateral, by an ax striking at the body of the tree ; that of a child, by the ax lopping a branch off : nor is there any nation but affords us great variety of instances of those sorts. The strings of wampam the American Indians deliver, exchange, or give, to ratify their treaties with their friends, the exact care they take to keep them

whole and unbroken, as a proof that they have inviolably kept their terms; if they are not hieroglyphical or emblematical, I want a name, and would be glad the Zamzummim would help me to one, to express myself more properly (they are strings of shells, which they never break till they break their treaty). Their smoaking a pipe, as they call it, is of the same nature. Ten thousand instances might be given here, many of them before our eyes. But what am I doing? The Zamzummim, are they not a people that hate all accounts of antiquity? that have such a settled aversion to the transmitting memorials to posterity this way, that they will do violence to themselves, and smother a great part of their pride, rather than wear a coat mail upon their coaches; and tho' they are extremely fond of popularity in every other respect, will part with it in this. Whether this be owing to a fatality, or that their forefathers were upon their guard; or to mere ignorance, or what, I will not say; but that a man of real learning has not yet appeared among them for their defence is true. But why, since heraldry and the regalia, &c. of all nations, are emblematical histories; and since emblems and hieroglyphics were of original divine institution, and unavoidably made use of, the first 2500 years to convey ideas to posterity till writing was revealed, the Zamzummin should have such an antipathy to them, is more than a little extraordinary.

We will now go to Eden, and leave them to their choice to wander in the wood of Laverna, or go with us. But why men should choose to tread unhallow'd ground, and avoid the sacred walks and vists of Eden; or why its antiquities should not be as entertaining as those of Herculaneus or Palmyra, is really wonderful. Its fruit is wholesome and salutary, there is yet to be found the tree of life full in perfection, whose fruit is for meat, and whose leaves are for the healing of nations. There the plan of eternal providence was promulged; there life and immortality was brought to light, which light to eternity will never be extinguished. We find Eden a garden contrived by infinite wisdom for the instruction and habitation of the first human pair, adorn'd and furnished with every thing to gratify their senses and inform their minds. We read, Gen. ii. 8. " And the Lord God planted a garden eastward in Eden, and there put the man whom he had formed." In verse 15 we have the reason of his being put there; but of that by and by. The use of gardens may be collected from the scripture, and from the use the heathens made of them, Isa. i. 29.—lxv. 3. A garden is a place hedged round; inclosed for defence and protection like the system of the universe, and tho' עֵדֶן Eden, does not mean either pleasure, a circle, or an annual revolution; yet these senses given to it in the Lexicons, from the Targums, and other old writings shew the tradition of its symbolical design to have been pretty di-

distinct : nor is there any doubt among those who know most of the matter ; but this garden was set apart for sacred and solemn purposes of religion, as afterwards we find the gardens for sacrifices, Isa. lxxv. 3. for purifications, Isa. lxxvi. 17. the church of Christ is called a garden inclosed, Cant. iv. 12. So Pliny, Nat. Hist. xii. 1. Trees were the temples of deities; and according to ancient custom, the simple country folks, even at this time, dedicate some prime tree to God. And there are a number of other passages to the same effect, for which consult Diodorus Siculus xv. 50. Quintus, Curtius iv. 7. and the 17th book of Strabo's Geography. The trees in the garden of Eden are called נחמר למראה וטוב למאכל desirable for vision, and good for food. There was עץ : החיים the tree of lives, this is one of Christ's titles, Hag. ii. 7. Cant. v. 10. as man had נשמת חיים a soul of lives; so here was a tree to correspond with it, a tree emblematical of החיים two states of being, living, see Rev. ii. 7. There were doubtless other trees in the garden, for we read of the trees of the Lord, the cedars of the Lord, the trees in the garden of God, in the Psalms and the Prophets.

It would be extremely idle to look upon the account we have of the garden of Eden, as a mere history without meaning, told us to no purpose but to amuse us. " There was נהר a river " went out of Eden, to water the garden ;" נהר is used for the flux of light, Job iii. 4. Pf. xxxvi. 8. what the watering the garden meant is

elegantly described, Ps. xxxvi. 8. “ They shall
 “ be abundantly satisfied with the fatness of thine
 “ house, and thou shalt make them drink of thy
 “ Eden pleasures.” The rivers here are said to
 refer to, or represent the same that afterwards the
 four faces of the cherubim did ; and were repre-
 sentative or emblematical of the means of salva-
 tion ; and were intended to water the four quarters
 of the world. The heathen books are full of
 scattered fragments to this purpose ; and it is well
 known they had nothing but what they pilfer’d
 from the Jews ; no not so much as an alphabet.
 And as little as we think of an alphabet, the in-
 vention of one originally lies far above the power
 of the whole human nature ; the power of it I
 mean, which was revealed by God to Moses upon
 Mount Sinai. Therefore our Nimrodian ought
 not to be so out of temper with letter-learning.

This primeval garden seems to have been plant-
 ed from the center to the circumference, to repre-
 sent the material heavens in miniature, to convey
 instructions to Adam, and thereby to give him
 ideas of spiritual things by analogy. The many
 circumstances that concur, the many references we
 meet with in the sacred writings, which look back
 to those original transactions, institutions, the va-
 rious customs of the heathen nations, some of
 them but little attended to, others not mentioned
 by authors ; give such a retrospect view of the ori-
 ginal transactions in those matters, as fall nothing
 short of a demonstration that the first man Adam
 was

was not turned loose to shift for himself; to form a language, or let it alone; to worship God, or a shrub; to believe in God, or be a miscreant vagabond, and forlorn.

God had no other motive but his goodness to create the world. Benevolence, beneficence, an exuberance, a flood of goodness hath been displayed to a world of rebel sinners ever since; night and day, summer and winter, seed-time and harvest, have been continued ever since. His sun shines, and his rain falls upon the good and the bad; he feedeth the young lions, and the ravens when they cry, and there is no lack of food; he has provided and set before man sufficient means of instruction, but he refuses to hearken; he turns his back and blasphemes, and shoots his arrows against his maker; they are prevented returning upon his own pate, by the interposition of that God against whom they are shot. He prevents that damnation seizing of them, which they are continually calling for; he maintains the circulation of that blood which they have been cursing for so many years. He has provided a catholicon for all their maladies, an antidote for every curse which they have brought upon themselves: but they are fallen in love with their disease; and, like a man in the scurvy, the pleasure of scratching prevents their cure. God leaves not man thus; but in the most salutary manner, with the most pungent reasons, invites, wooes, alures, charms, promises to take him by the hand, and lead him
into

into his banqueting house, and that his banner over him shall be love; to feast him with marrow and fatness, and well refined wine; to take him into his bosom, and regale him with every blessing his soul can wish. His plan of redemption is a fund of eternal mercy, grace and goodness; and by it he has made provision for those, and every blessing we can want, or wish, in time and eternity. This is the treatment of God to rebel man. And did he treat his innocent creature Adam with neglect? his first-born rational below; the immediate offspring of his goodness. And did he leave him to wander and stray, and stumble without a guide? Did he leave him to an uncertain guide, his own imagination, his inward light? May God forbid such a thought entering my mind! for none but the devil and the Zamzummim can conceive it. And when it is affirmed, we will demand their vouchers; and if they cannot produce them, we will treat such affirmation as a forgery.

But the reason of Adam's being put into the garden will set this matter in a clearer light; ver. 15. "And the Lord God took the man and put him into the garden of Eden, *to dress and to keep it,*" say the translators. Why they should render the words לעבדה ולשמרה to dress and to keep, I will not take upon me to say: but I will proclaim it no translation of them. A poor garden of Eden indeed, to need Adam's culture and keeping; a mighty pretty employment too, for

for a man, the first born of the most high God in this rational world, the primogenitor of the human race, the offspring of omnipotence, the heaven-born son of our heavenly Father! perfect, rational, and immortal; formed, for what? To be a gardener, to dig, to mow, to prune; to keep crows, catch moles, &c. destitute of a spade, a scythe, a hook, a clapper, or a trap; עֲבַד is the root of the first word, שָׁמַר of the second. The sense of these two words determines Adam's business in the garden beyond dispute, and warrants me to say, it was to serve, to be a disciple, and to keep, or observe; this is the natural and unstrained sense of the words; when the Zamzummin have honesty enough to own this, I shall have some hopes of them; when they have learning enough to overthrow it, I will be their disciple: or when they can shew the mystery without the history, they shall have my vote to be dictators; and in the interim, I would turn them over to Solomon, Prov. x. 13.—
 xxxvi. 3. I would ask here what was Adam to be disciplined in? the tillage and husbandry of the garden, how to dig, prune, &c.? No surely! Exod. iii. 12.—vii. 16.—x. 7, &c. but in that doctrine which was taught to his very senses, by the instituted emblems of which the garden was full. To keep? what was he to keep in the garden, the fences up, the crows off, his own inward imaginations, or the appointed institutions of God? Common sense clamours against the former, the word of God justifies the latter, Deut. v. 12. Gen. xvii.

xvii. 9, &c. In verse 16, God commands Adam concerning one of the emblematical and sacramental trees ; but not a word about pruning, &c. Besides Adam had no tools, nor stood the garden in need of cultivation ; thorns, thistles, &c. that is, their hurtfulness, was an after-affair.

For brevity sake I pass over the exhibition of the cherubim ; the sacrificature appointed in Eden ; their nakedness ; their being cloathed with skins ; their appointed seasons of worship, &c. because to set this matter in its true view, would require an Octavo ; therefore have only pointed out a few things, to shew that an external revelation was, and must have been, originally made. When an attempt is made to invalidate what has been advanced, it will be time enough to add a further confirmation, by calling in the whole authority of God's written word from beginning to end ; the customs, manners, and history of all nations, to corroborate and support that truth. But we shall come to it again before we close. I might here fill a great many pages, and it is presumed, be all the way pertinent ; but when I am urging these things to the Zamzummin, I am only preaching to men on a full gallop ; or preparing a telescope for moles : the former are in haste, and will hearken when they come back ; the gristly spavans of the latter are adapted to deal in heaps of dirt, and their natures to delight in subterranean gloom ; not to handle telescopes or survey the wonders of the Almighty. Yet are the moles as well fitted for
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that

that as a man, swallowed by the world, overwhelmed in usury, or enveloped in enthusiastic dreams, is to contemplate the original transactions of God with man.

But say the Zamzummim, how comes it to pass that we should not see those things in the Bible as well as this fellow? for we have ingrossed all understanding, and wisdom shall die with us: besides, we are second-sighted! yet here is an upstart fellow disciplining us with briars and thorns.

I will tell you, my dear friends, how it happens; your inward light is a mirror in darkness, a dark-lantern, mere darkness, and in that darkness ye grope; your fire is of your own kindling, and will not shine; ye compass yourselves about with its sparks, and they will not warm you, Isa. l. 21. Ye err, not knowing the scriptures. Ye think, for ye say, Adam, Seth, Noah, the patriarchs, &c. had none but inward revelations, such as ye have. This ye maintain; for, besides Barclay, page 26, I had it from a group of your champions together, in conversation; and promised them, if they could prove that, I would be their disciple. And here, my friends, in order to be undeceived, rub your eyes, snuff your candles, part with your pride, and read the Bible with simplicity, and I doubt not but you will some how come at the truth. No matter for my having been moved to say some severe things to you, I still think them just; but I hate none of you; nor wish you ill. I wish indeed ye had less subtilty among you; that ye had less love of the

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world

world in your hearts; that your humanity were more known to all men, and not so limited to yourselves; that you would make a better use of those laws and privileges, whereby your property and liberty is secured to you, which yet ye will not fight for, nor pay to support; that your Nimrodians would not make so much noise when they hold forth; for they put one in mind of the holigone at a wild Irish funeral, or the war-cry of an American Indian; that they would talk a little better sense too; that they would reform themselves, as well as hold it forth to others; that you would not talk so loud to the men of the world, as you call them; and that you would talk a little louder to one another; for when you talk to them, you put one in mind of the boatswain of a first rate; when ye talk to one another, one may as well hear the tread of a spider, as your voices. I shall leave the reader to make the application, for it has puzzled me. And ah, my dear friends! ye know if this advice had been followed, ye had escaped many sorrows, and enjoyed the high pleasure and advantage of the labours of the wonderful J——h St——p——r amongst you to this day: he was a light indeed! but good man he is gone!—

But to return to the reason why ye have not scientifically, at least, understood the scriptures, and have been guilty of such an egregious blunder, as to assert Adam, Seth, &c. had no external revelations: it has been because ye have expected a literal revelation before there were letters in the world;

world; and not understanding any other external way of conveying ideas, have concluded that therefore it must have been internal: hence ye have thought ye could come at the mystery without the history; a sentiment below a rational creature! And as one error is generally productive of another; ye finding yourselves elated, inflated, and puffed up with imagination, have thought yourselves inspired by the same spirit that inspired the patriarchs, &c. But hold, my friends, that spirit is a spirit of love, joy, peace, &c. and diffuses an universal benevolence in the hearts of all in whom he resides. When ye can lay your hands upon your hearts, and say ye have this universal benevolence and good-will to all men; that ye have this sincere love to all mankind, and love them as yourselves, and do by them as ye would that they should do by you; and cease to go to law for a trifle with a man of the world, as your phrase is, pursue him to the ***** , and let his family embrace dunghills, and bring James Macp——n to witness; it will be a new plea in your favour, and ye will be intitled to a candid hearing.

But besides, my dear friends, the scripture was not inspired in your way; but, as above, by an external representation, being exhibited to the senses in an emblematical and hieroglyphical manner: then the patriarch, prophet, &c. had his mind raised and inspired, and was taught to understand the intellectual idea design'd to be conveyed to him;

and was enabled to convey the same to posterity, by those sensible emblems, by writing, or—, &c.

are There ~~is~~ no metaphysics, no trans-natural flights here. When the Zamzummim can see the truth of this (and it is clear in the Hebrew scriptures) they will see the necessity of putting out their inward light ; and of being guided by external revelation, as the only means to direct their steps with safety to that really divine spirit, who will, by the history shew them the mystery, secure them from error, and lead them into all truth, according to the real revelation of God. When this fails to be true, or becomes incapable of proof, I will bore my nostrils, and with a ring ye shall lead me about, and I will be your disciple, and receive all from your lips as from an oracle. But if this be true, ye are all wrong ; and if it be not, no man living can tell who is right ; and we are left to the mercy of every dreamer. Therefore it highly concerns every man, who pretends to teach others, to examine this point for himself : nay, if he does not, he is not an honest man : for, for aught that he can tell, till this be done, he may deceive himself, and his hearers too. Therefore had I a voice to reach the poles, I would press this point upon every preacher, and ring it in his ears ; and expect, if it were conformed to, we should soon see error decline, and infidelity greatly baffled.

The prophet Ezekiel, chap. xliii. 8. complains of the Zamzummim, in his time, for attempting to

to set up their post by God's post; their thresholds by God's threshold. We will a little further examine the basis and structure of God's post, and that of men.

The scriptures are the post of God's erecting; Christ himself, the basis and corner-stone; he is also the founder of nature, the fundamentals of which shall sooner fail, and be rolled up as a scroll, when he has no more use for its structure, than the scriptures fail. Matt. v. 8. For then they shall remain the truth of God, and lying vanities shall cease, and be no more; then the refuge of lies shall be swept away.

The post the Zamzummim would erect is founded upon a quicksand, a spirit of falsehood and lies; its stones unhewn; its mortar untempered; and when the winds blow, and the floods beat against it, it must tumble, and disappoint, and crush those apes of Satan that trusted in its strength; because it is not founded, nor erected according to, but against, the appointment of God. The scriptures contain the institutions of God, and shew us the form, the ordinances, the laws, &c. of his house, and shew us the way of our entering into it, and are written in our sight, Ezek. xliii. 2. they shew us the thresholds by which we enter the house, without stumbling; and if we refuse to enter by those thresholds, as our way to the master of the house, we shall be treated as thieves and robbers; and thieves and robbers we shall be, for we shall rob God of his glory, and cloathe ourselves with it. Christ himself, the master

ster of the house, came according to institution, according to the plan laid down and exhibited in scripture; therefore it is, he calls all that came before him thieves and robbers. Who are those thieves and robbers? Surely not the patriarchs, prophets, nor John the Baptist; for they pointed him out as the creator and redeemer of men; the object of worship; the author of their, and our salvation: they are not therefore the robbers here intended. Who are they then? Those who came in their own names, with uninstituted methods of salvation, of their own devising; those who plotted against God's Messiah, and rejected him, for one of their own stamping, &c.

If the reader will for himself survey the Old Testament, and examine it from the days of Cain to the incarnation, he will find such a cursed catalogue of those rebels against God, and enemies to men, as will surprise him (the same malignant spirit continues); he will see there was never any other quarrel, between God and those blasphemers, between his prophets and those rebels, but about who should be their Saviour; or how they should be saved; what means should be used; and what manners observed to that great end. This was what the heathens thought; this was the vain thing they imagined; this was what the kings of the earth, and the princes took council about, to defeat God's Messiah, and to set up, either themselves, or one of their own devising, Ps. ii. 1, 2, 3. and in effecting their designs, were thieves and robbers,

in the natural sense ; as our natural eyes may see, if we will open them to look at the Old Testament.

The scriptures and nature are connected, as will appear by comparing them : those who will not take the pains, will remain fools, whether I will or not. The not attending to this connection, has been the cause of that contempt, with which the scripture has been treated. Suppose we view the dial-plate of a clock, or watch, we see the hand point to the hour, by a mechanism to us invisible : we find a book, wherein the inward structure of the clock, or watch, is described ; we are at a loss whether to believe it, or not ; we know not whether it be true, or false. How then shall we prove its truth ? By taking the machine to pieces, and examining its inwards ; if the book and the machine agree exactly, and the former be an accurate description of the latter, the inference must be, that either the maker of the machine wrote the book, or revealed the mechanism of it to him that did. This is absolutely the state of the case, between the Bible and nature. And if this examination were fairly and candidly entered into, and the comparison carried through, the number of our foolish philosophers would soon be diminished, and the Zamzummim confounded. Indeed Moses, nor the prophets never revealed the frame of a mousetrap, nor that of a mole-trap ; because, tho' they knew the star-gazers would overlook such trifles, they knew too, that those, whose business it was, and who

Who minded that business, would soon know how to destroy such vermine. But Moses, and the prophets did, as above, by the inspiration and tuition of מלאך יהוה, reveal to their fellow-creatures the interior frame and mechanism of nature, which must have remained for ever inscrutable, but for such revelation: which interior mechanism, when thus made known, appears true, upon the highest demonstration the rational mind can demand.

Now for a coat of mail, to defend me from the tongues of scorpions, and the quills of porcupines, a venomous, serpentine brood, who besmear and pierce every divine and natural truth that passes the press (the Monthly Reviewer.) I owe them this compliment, for splitting periods in a former pamphlet I published, &c. &c. Not but I expect some sober men, men in their senses, will object here: for tho' they dare not think the majesty of God diminished, in that he made the world, yet they dare think, the majesty of his word is much vilified, if it be applied to what he has made:

“ An opinion truly, that carries a most danger-
 “ ous blasphemy, viz. that God's word, and God's
 “ works, should be such different things, that the
 “ one must needs disagree with, and disgrace the
 “ other. I must confess, I am much to seek what
 “ scripture shall be applied to, and for whom it
 “ was written, if not for us, and for our instruc-
 “ tion; for if they that are whole, Mark ii. 17.
 “ have no need of a physician; then did God cause
 “ scripture to be written, neither for himself, nor
 “ for

“ for his angels, but for those creatures, who, hav-
 “ ing lost their first estate, were fallen into cor-
 “ ruption. Now if scripture was written for us,
 “ it concerns us much to know what use we are
 “ to make of it; and this we may gather from the
 “ different conditions of men, before and after the
 “ fall. Before the fall, man was a glorious crea-
 “ ture, having received from God immortality,
 “ and perfect knowledge: but by, and after his
 “ fall, he exchanged immortality for death, and
 “ knowledge for ignorance. Now as for our re-
 “ demption from this fall (in respect of death) we
 “ may not expect it in this world, God having
 “ decreed that all men should once die: but for
 “ our ignorance, we may, and ought to put it off
 “ in this life; forasmuch as without the know-
 “ ledge of God, no man shall be saved; for it is
 “ the cause and earnest of our future immortality.
 “ It remains then, that our ignorance must be put
 “ off in part, even in this life, before we can put
 “ off our mortality; and certainly to this end was
 “ scripture written; namely, that by it we might
 “ attain to the knowledge of God, and return to
 “ him, from whom we were fallen. And here let
 “ not any man be displeased, if I ask how scripture
 “ teacheth us to know God? Doth it only tell us
 “ there is a God, and leave the rest to our discre-
 “ tion? Doth it teach us to know God by his works,
 “ or without his works? If by his works, then by
 “ natural things; for they are his works, and none
 “ other’s: if without his works, pray what man-

“ ner of teaching is that? for I cannot yet find it:
 “ if they say by inspiration, I say too, that God
 “ can teach us so, but the scriptures cannot; for
 “ certainly the scripture never inspired any man,
 “ tho’ it came itself by inspiration. But if it be
 “ replied, that in scripture we have the testimony
 “ of men inspired, I say that answer is besides my
 “ question; for I speak not here of the bare au-
 “ thority or testimony of scripture, but of that
 “ doctrine, by which it proves what it testifies;
 “ for with such doctrines the scriptures abound.
 “ Moses proves God by his creation; God proves
 “ himself, as above, to Moses by miracles; to
 “ the Egyptians he gives more terrible demon-
 “ strations of his power and sovereignty in nature,
 “ by turning their rivers into blood; by fire, thun-
 “ der, darkness, &c. Exod. vii. 5. To Cyrus he
 “ does it, not by a simple affirmation that he is
 “ God, but proves himself to be such, by the
 “ world he made, Isa. xlv.
 “ Let any man read those majestic and philoso-
 “ phical expostulations between God and Job; or,
 “ in a word, let him read over both Testaments,
 “ and he shall find, if he reads attentively, that
 “ scripture all the way makes use of nature, and
 “ hath discovered such natural mysteries, as are
 “ not to be found in all the philosophers; so that I
 “ fear not to say, that nature is so much the business
 “ of scripture, that the spirit of God, in those sa-
 “ cred oracles, seems not only to mind the resti-
 “ tution of man in particular, but even the re-
 “ demption

“ demption of nature in general, Romans viii.

“ 19—22.

“ It is evident, that corruption hath not only
 “ seized upon man, but upon the world also, for
 “ man’s sake, Gen. iii. 17. It is confessed, man
 “ is principal in the restitution, as he was in the
 “ fall; the corruption that succeeded in the ele-
 “ ments, being but a chain that this prisoner drags
 “ after him. And as man is a part of nature, and
 “ as all nature has suffered by him, and as the
 “ scripture speaks so honourably of nature, it seems
 “ as if it were not to be left in a state of corrup-
 “ tion. Is scripture misapplied, much less vilified,
 “ when it is applied to the object of salvation, viz.
 “ to nature? that is that, God would save and re-
 “ deem from the present deprivation, to which it
 “ is subject. Truly when I read scripture, I can
 “ find nothing in it but what concerns nature, and
 “ natural things: for when it mentions regenera-
 “ tion, illumination and grace, or any other spi-
 “ ritual gift, it does it not precisely, but in order
 “ to nature: for what means all this, but a new
 “ influence of spirit, descending from God to assist
 “ nature, and to free us from those corruptions,
 “ wherewith, of a long time, we have been op-
 “ pressed? I suppose it will not be denied, but
 “ God is more metaphysical than any scripture can
 “ be; and yet, in the work of salvation, it were
 “ great impiety to separate God and nature; for
 “ then God would have nothing to save, nor in-
 “ deed to work upon. How much more absurd

“ is it, in the ministry of falvation, to separate
 “ scripture and nature ? For to whom, I beseech
 “ you, doth it speak ? Nay, to whom is falvation
 “ administered, if nature be taken away ? I doubt
 “ not, but man stands in nature, and not above it ;
 “ and let the schoolmen resolve him into what parts
 “ they please, those parts will be found natural,
 “ since God alone is truly metaphysical. I would
 “ gladly know, how we came to know first that
 “ nature is corrupted ; for if scripture taught us
 “ this physical truth, why may it not teach us
 “ more : but that the scripture taught this is un-
 “ deniable. Let us fancy a physician of such abi-
 “ lities as to state the true temperament of his
 “ patient, doth he not this to good purpose ?
 “ Doubtless he doth. And to no less purpose is
 “ it, for the spirit of God, whose patient nature
 “ is, to give us, in scripture, a character of na-
 “ ture ; which certainly he hath done in all points,
 “ whether we look to the present, past, or future
 “ complexion of the world. For my own part, I
 “ have this assurance of philosophy, that all the
 “ mysteries of nature consist in the knowledge of
 “ that corruption, which is mentioned in scripture,
 “ and which succeeded the fall, i. e. to know what
 “ it is, and wherein it resides principally : as also
 “ to know that being which resists it most, and
 “ retards it, as being free from it ; for in these two
 “ consists the advantage of life and death. Expe-
 “ rience, and reason grounded thereon, hath taught
 “ me that philosophy and divinity are but one and
 “ the

“ the same science; but man hath dealt with
 “ knowledge as he doth with rivers and wells,
 “ which, being drawn into several pipes, are made
 “ to run several ways, and by this accident at
 “ last to have several names. We see that God
 “ hath in his work united spirit and matter, vi-
 “ sibles and invisibles, and out of the union of spi-
 “ ritual and natural substances, ariseth a perfect
 “ compound, whose very nature and being con-
 “ sists in that union. How then is it possible to
 “ demonstrate the nature of that compound by a
 “ divided theory of spirit by itself, and matter
 “ by itself; for if the nature of the compound
 “ consists in the composition of spirit and matter;
 “ then must not we seek their nature in their se-
 “ paration, but in their union, mixture and tem-
 “ perament, and in their mutual mixt actions and
 “ passions. Besides, who hath ever seen a spirit with-
 “ out matter, or matter without spirit, that he should
 “ be able to give us a true theory of both princi-
 “ ples in their simplicity? certainly no man living.
 “ It is just so in divinity; for if, by evasion, we
 “ confine divinity to God in the abstract, who,
 “ I say, hath ever known him so? or who hath
 “ received such a theology from him, and hath
 “ not, all this while, delivered it to us? truly if
 “ we consider God in the abstract, and as he is in
 “ himself, we can say nothing of him positively;
 “ but we may say something of him negatively,
 “ as Dyonisius hath done, that is, we may affirm
 “ what he is not; but cannot affirm what he is.

“ But

“ But if by divinity we understand the doctrine of
 “ salvation, as it is laid down in scripture, then
 “ verily it is a mixed doctrine, involving both
 “ God and nature. And here I scruple not to af-
 “ firm, that the mysteries of salvation can never be
 “ fully understood without philosophy, not in its
 “ just latitude, as it is an application of God
 “ to nature, and a conversion of nature to God,
 “ in which two motions, and their means, all
 “ spiritual and natural knowledge is comprehended.
 “ To speak then of God, without nature, is more
 “ than we can do : for we have not known him
 “ so ; and to speak of nature without God, is
 “ more than we may do ; for we should rob God
 “ of his glory, and attribute those effects to nature,
 “ which belong to God, and to his spirit which
 “ works in nature. We have used and shall use a
 “ mean form of speech between these extremes,
 “ and this form the scriptures have taught ; for
 “ the prophets and apostles have used no other :
 “ let no man therefore be offended, if we use
 “ scripture to prove philosophy, and philosophy
 “ to prove divinity ; for of a truth, our know-
 “ ledge is such, that our divinity is not with-
 “ out nature, nor our philosophy without God.
 “ Notwithstanding I must think, that most men
 “ will be offended at this course, though I cannot
 “ conceive wherefore they should ; for when I
 “ join scripture and philosophy, I do but join God
 “ and nature. An union certainly approved of
 “ by God, tho’ condemned by men ; but this per-
 “ vent

“ verse ignorance I shall not quarrel with; for
 “ I have sufficient grounds that have fairly and
 “ soberly brought me thus far.”

I have sojourned in this fabric, which the fortunate call their world, till my race is almost run, and have spent my time like a traveller, not to purchase but observe it, and have taken a very sorrowful cognizance of the various motives and springs that move men to take upon them the form of religion, and find most of them extremely superficial; to detect some of them, is one design of this last service of this sort, of my life; and as the Zamzummim make the highest pretences to sanctity, simplicity, piety, inspiration, &c. with no other design but to —, and regale themselves incog, it must cease to be a wonder that I have singled them out. Indeed they have singled themselves out, by looking down upon their fellow-creatures as if themselves were gods; nay, they say they are. Their grand design has been to oppose the external revelation of God, and to that end have collusively treated their opposers; and aimed at keeping mankind ignorant and implicit, the better to obtain their end, and make a — of them. The first point to be carried for this purpose, is to destroy the authority of scripture; that once done, and their blasphemous Babel established, there is little more to be done; but to prepare bridles for our mouths, and make us beasts of burden. Their patron did boldly attempt this, and used his utmost artifice to effect it.

No man ever thought he could see God with his natural eyes, or that he could be seen otherwise than by his works, when they are revealed to him. No good christian ever believed he could know God without an external revelation; none but fools ever believed this; nor by it, without the assistance of the Holy Ghost. By the promise of Christ he expects that assistance, and that thereby he shall be guided through this world, and have every needful blessing promised in the scriptures. This is all, I presume, the learned and pious authors mean, which our sophister has quoted; and which, but for that letter-learning he despises in others, he had never been able to read; but what they mean concerns not me; the scriptures, and no other, are my rule. To stain the pride of all flesh, to shew men they are ignorant guilty creatures, that they stand in need of washing and remission, &c. the scriptures were wrote. These things lye a little cross to the first principles of the Zamzumim, who maintain they have nothing to confess to God, for that they never offended him. That the devil, or the natural pride of man's heart may thus puff the Zumzumim up with false conceptions of God, and themselves too, is not denied; that hereby the man is set on work to seek and please God in uninstituted ways of his own devising, and not of God's appointing. That there is, as Barclay complains, a sham christianity got by art, and acquired by human industry, as any other art or science is, that men

have

have assumed to themselves, and obtained the name of christians by certain artificial tricks and ecstatic flights, though altogether strangers to the life and spirit of Jesus, is also confest. But those are they who act under a masque, and instead of worshipping a tri-une God, according to God's word, worship they know not what; a phantom of their own devising, a God of nature, &c. without any regard to any revelation, atonement, or humanity of Christ, tho' that is the shecinah of God, his dwelling-place where he will be found, and no where else, nor by other means.

There is a bold ignorance indeed abroad, which passes for christianity; the infidels and the Zam-zummim are agreed to nurse the hermaphrodite monster, and, if possible, give it a fashionable shape, and dress it a la mode. They differ only about an ambiguous name for it; one will call it reason, another will have it eternal reason, another the law of nature, another an inward divine light, &c. &c. &c. ad infinitum. This is at least as extraordinary, as the woman who was at a loss for a name for her child; but at last would have it Beelzebub, because that was a scripture name. The envious deformed man would that all were so; and when his malice fails him, he betakes himself to artifice to make them appear so. The grand monarch has huge ill-made hips: therefore a short-waisted dress must, yea actually was introduced to conceal them, or make others appear as ——— as himself. Thus the Nimrodians, rather

ther than their crook-backed bastard should not be kept in countenance, invent new dresses for him, and give him new names; they paint his tatters, they puff him, they stilt him; thus array'd and stump'd, they commend his garb and mein to their neighbours, to make them appear such limping Vulcans as he is. Others enoble the spurious brat with honourable epithets, some write panegyrics upon him, others make apologies for him. Some adorn him with trinkets and baubles, with rattles and toys, and put feathers in his cap to entice the young and the giddy. To those who won't be taken in thus, they give great-coats, and cows, and other rewards, to prompt them to limp and fall down and worship. They haunt the coffee-house, and lurk at every corner, to draw in the simple and unwary. Another class of them, at a considerable expence, establish clubs to wrangle men out of their common sense, the better to conceal the deformity of their cub. Here the physician, the lawyer, the philosopher, and the cobbler are upon a level, and when the stupid gabble is over, and they are well dosed with porter, they determine the question by numbers, and walk off sceptics. If their club was kept upon the Cape of Good Hope, they would be the contempt of the Hottentots. What is all this for? To besmear christianity and adorn a harlot. Christianity did I say? What is that? They never knew, who, in the face of the sun, at the expence of common sense, and in defiance of the laws

laws of their country, assume the impudence to compare Confucius to Moses, Mahomet to Christ, and the alchoran to the scriptures, &c.

Real christianity is a pure and spotless thing, enobling the soul, exalting the mind, and lifting it above every fordid view, above every thing that is low, little or mean ; it fills the soul with solid happiness, disperses our fears, it regulates our hopes and wishes, it stills the noise of the world, and fixes the mind on objects that are immortal ; it calls the soul from the lions dens, and from the mountains of leopards, and gives it a prospect beyond Jordan, where the christian's inheritance lies, and where the glories of the God of his salvation are in full lustre ; there his heart is, because his treasure is there, where neither moth, nor rust can corrupt, nor thieves break through and steal ; therefore he is in no fear of losing it, nor anxious about securing any other ; for,

“ ——— A ray divine inspires his soul——

“ With unprecious flows of vital joy ;—

“ Nor feels the tumults and the shocks of life ;

“ The whirls of passion, and the strokes of heart.

“ A Deity believ'd, is joy begun ;

“ A Deity ador'd, is joy advanc'd ;

“ A Deity belov'd, is joy matured.

“ Each branch of piety delight inspires ;*——”

M 2

A

* Dr. Young's NIGHT-THOUGHTS.

A happiness this! the highest on this side heaven. But what am I doing, describing Utopia? No, verily I am not; but a reality; for the sake of which the world was created; christianity and its fruits, its salutary effects; but my ears are accosted, at every turn, with the howl of their hell-born hag, whom they have dressed in masquerade to rival heaven, and at last dignified her with the name of moral fitness, or moral rectitude, and under these fine names she has strumpeted till she has turned the king's daughter out of doors. A conformity to moral fitnesses (if that word has any meaning) is moral rectitude, i. e. morality, an excellent social virtue; but morality is the offspring, the bud, the blossom, the fruit of christianity, and not the thing; and whoever mistakes here, is just as wise as he who mistakes the apple, or the branches of the apple-tree for the root or the body of the tree; and he who brings this mistake into his ministry, had better tell his auditors his dreams. If morality be the thing that is to save us (though an immoral man shall not be saved) I would ask the gravest divine in England, wherefore did Jesus of Nazareth die? and will maintain it too, if that be the case, that he died in vain; for I will take upon me to say, he taught not a more perfect morality than Moses, nor can I conceive that possible, Exod. xxii.—xxiii. Lev. xix. 33, 34, &c.

Nor did he die to procure an inward light to despise his death and sufferings. What came he for then, and wherefore did he die? To compleat that
fal-

salvation God had promised. How? by laying down his life for sinners, to open for them a way into the holy of holies; to procure for them the assistance of the Holy Ghost to guide them according to the scriptures; to furnish them with the strongest motives of gratitude, to make them holy, harmless, and undefiled, as far as human nature would admit; to deliver them from the hurtful power of their passions and lusts, and unself the whole soul; to destroy the system of sin, and the power of the devil; to restore to us the use of our reason, and deliver us from the sway of evil imaginations; to make an obedience to God our highest pleasure, and to make the love of our fellow creatures, even our enemies, not only possible, but natural to us; to deliver us from our enmity against God, and thereby from the drudgery of what the world calls duty, by making it a pleasure, by creating in us a nature and disposition according to that that was in himself, whereby holiness and righteousness becomes as natural as swimming to a duck, as water to the fish, and flying in the free air to the bird; by making us partakers of a divine nature, 2 Pet. i. 4. writing his law on our hearts, according to his promise Ezek. xxxvi. and thereby making the heart the true copy or transcript of the bible.

The man ingulphed in temporary enjoyments, the grinding oppressor, the iron-hearted usurer, the cruel tyrant, that can scalp and kill, and bathe his sword in blood, to gratify his revenge or wan-
ton

ton pride; the malicious wretch, whose delight is to wreak his vengeance on the innocent, and exercise dominion over all in his power; the man swollen with his own imaginary self-sufficiency; the covetous mammonist, who locks his heart into his iron-chest as sure as his gold; had rather hear of rectitude, fitness, &c. for as long as he can keep the standard of rectitude and fitness in his own possession, he is safe; for the lady fitness is extremely complaisant; now her features are all wax, and she will yield to any thing; if her paramour commands to serve his turn, they are all inflexible brass. She is so much like the Zamzummim inward light, their inward scriptures, any thing, every thing by turns, that I cannot forbear calling her a jilt. Fitness, without a known and common standard which it is to fit, is as idle a dream as ever entered a madman's head. I doubt not but our connoisseurs will sneer at this, and call it strange language, and perhaps dub me deputy to Alexander the corrector; but every one at all acquainted with the scriptures, christianity, and commonsense, knows it to be true; and that those are the blessings of christianity, the provisions of God's house, which he has secured to us by faith in Jesus of Nazareth, who suffered on the cross on mount Calvary.

Furthermore a christian is one, who never aims at being wise above what is written: because that rivulet from the fountain of life, that stream of divine goodness conveys to him ample supply;
fills

fills his cisterns, and they overflow. As the rain brings with it the spirit and influences of the æthèrial world, to quicken, revive, and cherish the animal and vegetable life ; so the scriptures bring with them the spirit and influences of the heavenly world, which quicken, revive, and cherish the soul. They are the breasts of omnipotence, instinct with the spirit of life. Here the insatiable new-born soul sucks as naturally as the new-born infant sucks the breast of its mother. The scriptures, thus spirited with fire and life, convey an influx from God, a new, a real, and never-ending life : this the scripture calls regeneration. Now he is turned from the world to God, his eyes opened, his feet unfettered, his understanding restored, his diseases healed, his heart at rest, and will allured to a submission : now he springs with gratitude, for being delivered from the tyranny of Satan, the slavery of sin ; for being made free of the city of God, a denizen of heaven. He has never more any intentional dispute with his maker, about how he shall be disposed of here, or hereafter : he knows he is in his father's hands, and is willing he should choose for him ; and whether his lot be riches or poverty, reputation or disgrace, health or sickness, life or death, calm or storms, not a murmur from his lips ; on he travels on the road to his father's house rejoicing. The less property he has, the less he is incumbered ; for he has his father's promise for food and raiment, while he knows the rich shall have many sorrows, and, at best, a narrow escape for their souls. He loves
his

his fellow-creatures with a cordial affection, and if he has any concern beyond food and raiment for himself, and his family, it is to make the heart of the hungry glad, and the sorrowful rejoice; to wipe the tears from the widow's eyes, and cloathe and refresh the orphans: it is health to his countenance, the joy of his heart, marrow to his bones, blood to his veins, and makes it flow, as it were, in new directions, when by parting with the surplus of his property, he can assist even his enemy, and make him happy; for covetousness, oppression, and tyranny he is a total stranger to. It is con-natural to him to do as he would be done by; and if, by mistake, he at any time fails in that point, it twinges him like a poisoned barbed-arrow in his flesh, and his gratitude renders him restless as a troubled ocean, till the breach be repaired. His faith is fixed in God, and is an anchor to his soul; his firm trust is in Christ Jesus; hail, thunder, nor storm, nor tempest, nor hell, nor destruction, fright him; when all nature reels, and sinks, and founders; when the elements melt, and the heavens blaze from pole to pole, and the clangor of the last trumpet shakes the tottering world, then he rears his head with joy, and tramples upon the ruins: farewell sorrow! farewell time! farewell world! I have lost nothing; for I am screened by infinite power, overshadowed by infinite love, and see my Saviour smiling with his omnipotent arm out-stretched to take me into his bosom, where I shall securely rest to eternity. This is no utopian cha-

character, no visionary imagination, but the real character of a good christian, the real privilege secured to him by the great charter of heaven, the scriptures; excepting that I have not talents to draw it to the life.

Invert this character, and you have that of the Zamzummim.

That this is not the case with every christian, is not because such provision is not made for him; but because his title to it is obscured; or he is prompted to claim it upon conditions not in his father's will; or persuaded not to expect it as a free gift, but to do something that shall intitle him to it. There is indeed something that has been done for him, and something more to be done upon him, to give him a title. But if our moralists say there is any thing to be done by him, to give him a title, I ask what that something is, by which they can bring their creator in debt, and upon which they can found their claim? A life of gratitude to God, is indeed the infallible fruit, the sure consequence of a man's being reconciled to God; but even that is neither his title, nor his plea; and whosoever says it is, and preaches it, if his hearers believe him, he is a blind leader of the blind. In this I am justified by the scriptures, by the articles, homilies, and liturgy of the church of England, and by those laws, by which it is established. I know there are some dignified gentlemen will gnash their teeth, and enter their protest here. I know too, that the whole camp of the Zam-

zummin will set up their shout of defiance at this : the former I pity, because their classic learning has deceived them : the latter I treat with contempt, because they are incorrigible rebels against the truth. I cannot help their rebellion, nor cure the prejudices of mankind : but I pronounce this the truth of God, the doctrine of scripture, and of the church of God, in all ages, from the beginning of time, to this day ; and know too, that no sober churchman, nor orthodox dissenter, will deny it.

A christian is therefore one who believes and trusts in Jesus of Nazareth, imitates him, loves God, and his fellow-creatures, and is baptized. This at once strikes the Zamzummin out of the catalogue of christians. If they are not christians, what are they ? Truly 'tis hard to say. One can better tell what they are like, than what they are. What are they like then ? They are like a certain ——— hairy, shaggy, spicula'd thing, which I have seen, and could describe ; but will postpone the description for the present.—When you ask them a question, they are like a dull fellow ; they have abundance of questions to ask you, lest they should be caught at speaking the truth. Their principles lead them to a singular behaviour : they can travel in their own might, directed by their own inward light, i. e. their own self-will, and substitute their own artificial agitations, for divine ecstasies ; politically conducting themselves hereby, instead of being guided by the spirit of God, according to his word ; tho' it be a truth, where
the

the scriptures are, we are not to expect to be taught, but according to them. That their agitations are artificial, is pretty evident to all men. A friend of mine, lately in America, desired one of those zealots to treat him with an agitation, by way of experiment; they were together in a room; the posture-master begins by writhing his body, beating his breast, &c. in a little time he appeared in such a dreadful fury, that it frightened my friend, who called out, and begged he would cease, and let himself down; accordingly he stopt, and at once was as cool as before he began; my friend thanked him, and told him he thought the devil was in him. And who will deny it!

A departure from God's external revelation, has been the origin of all the Zamzummism in the world; and a not returning to it, is its only support to this day, as might be made abundantly evident, by comparing the worship and manners of the various nations of the world, with the scriptures, tho' there were not another book besides in the world; whoever dare worship, or seek God contrary to his external revelation, those are the persons who refuse God's teachings; no matter what spirit they pretend to be guided by, it is a spirit of lying and falsehood, by which they deceive themselves and others.

I presume our author, in his proposition cited above, has given room for a stronger charge against the Zamzummim, than his against his adversaries; for none but absolute infidels and miscreants deny,

or attempt to weaken, the authority of scripture ; and since he has set up a superior rule, I have now, I presume, a right to ask the followers of our Soph, what Cain's crime was, but a departure from God's external revelation, and being guided by his own inward enthusiastic spirit, i. e. his own self-will, which prompted him into uninstituted ways of worship, for which he was rejected ? What was the crime of the giants, Gen. vi. 4. but that they were גפילים, fallers away, apostates from the instituted worship of God, to that of their own devising ? What was Nimrod's crime, but rejecting God's institutions, and establishing a false worship to a false God ? and what are the Zamzummim, but a succession of his high priests to this day ? What was the crime of the son of the Israelitish woman, Lev. xxiv. 10. but opposing the true worship of God, and blaspheming שם יהוה, the true object of worship ? What was Pharaoh's crime, but rejecting the external revelation of God, brought to him by Moses ? Pharaoh had indeed more modesty than the moderns ; for he declared he did not know Jehovah ; they declare they do, and yet oppose his ordinances. Ahithophil too had some grace left, for he hanged himself. Achan too (tho' he intended to be priest, for it was the pontificalia, &c. he stole) he made confession. But the sons of violence in our days know better, they are bravo's, they stoutly stand it out, and have either got the better of their consciences, or skreen themselves under an unfeigned ignorance.

I might here, with a good grace, and a good conscience, without fear of the wit, humour, or malice of any man (for I really know what I am about, which is more than the Zamzummim do) introduce Nadab, and Abihu; Corah, Dathan, and Abiram; Janus, Jambres, Zimri, and Cosbi; the rebellious kings of Israel and Judah; Jezebel, Ahab, Sanballat, Rabshakeh, Haman, the groupe we find in Ezek. chap. viii. &c. &c. for they are all of the same, and a very numerous family. But I have not room. The crime chargeable upon them all was a revolt against the true object of worship, and devising a set of fooleries of their own, from their imaginations, for the formulary of their worship: for there never were but two religions in the world; the one that of the true God, and consisted in worshipping him according to his own institutions; the other the religion of Satan, which consists in a rebellion against God, a revolt from him, and setting up a damnable, blasphemous, enthusiastic, unnatural, and irrational ritual. The former never fails to produce in its true worshippers, benevolence, beneficence, gratitude, peace, good-will, an intentional innocence in all their actions, trust in God, stability of mind, and eternal security. The latter has always been a jumble of damnable inconsistencies, productive of all the mischiefs that hell could hatch against God and society: the black catalogue of its institutes would swell this pamphlet to an enormous size; therefore we will curtail them. See Lev. chap. xviii. xix. and

and xx. The prohibitions in those chapters are every one of them against the satanical ritual, as it stood at that time : turn to 2 Tim. chap. iii. ~~and~~^{to} the 9th verse, there the reader may see the practical religion of the Zamzummim, its ritual in its full splendor, the precious fruit of enthusiasm in its perfection. The prophetic scriptures, the apostolic writings, and heathen books (the classic authors I mean) abound with descriptions of this hell-born religion; and unless the enthusiast be in love with fraud, violence, treachery, rebellion, treason, pride, cruelty, malice, covetousness, rapes, robberies, tortures, scalping, murder, and every root and seed of the most flagrant iniquity conceivable to spring from hell, it must give him the most detestable qualm, to think what a monstrous communion he is in ; inasmuch, that a man in his senses, would risque a leap over the mouth of Ætna, or a passage through it, rather than not get out of their limits.

In the proposition cited above, our Nimrodian has enter'd his plea for ignorance and enthusiasm, to put out your eyes, and prevent your examining; that he may fire your hearts with a destructive zeal. Ignorance and enthusiasm are the two main pillars of the devil's kingdom ; shatter those, and we rob him of his allies, the Zamzummim. Their ignorance in every thing but d——t, policy, and the arts of evasion, is too evident, to need any animadversions here. Their enthusiasm out-does the extravagancies of Don Quixote ; if that could be cured, and
their

their understandings restored, there might be some hope of them ; but while that detestable root remains, they are, they must, remain the shame of human nature.

But because the enthusiast shall be no longer an unknown vagrant, a vagabond in masquerade, I will tell you who he is. It is he who is muffled in his own delusions, and would muffle his neighbours too : it is he who mistakes his own imaginations for the inspirations of the spirit of God ; who makes the impetus he feels upon his own mind the rule of his actions, and thereby commences a lawless libertine ; for that at once frees him from all law and obligation to it, and leaves him adrift to be tost hither and thither by the wanton caprice of his own mind. A more dangerous mistake cannot be admitted into the mind ; nor can any principle be more hazardous to society : and whether I think myself, or my teacher thus privileged, the difference is not much : if it be conceived to reside in him, there is nothing more to be done, but to run at his halloo, tho' it be into a vulcano, or to sacrifice my first-born, &c. for all his hallucinations are deemed infallible, and not to be questioned : if I conceive myself to be moved by this divine gale, to be inflated, or my sails swelled by this Sybillian blast, I launch into the ocean, and become that moment liable, without rudder or compass, to be tost by all the storms of hell, subject to all the mad rant, the ecstatic fooleries, the fanatic and diabolical blasphemies, of the Zamzummim. To see

a number of ignorants sit for divine instruction, before a poor contemptible flaverer, who stands up sighing and groaning, as if under a distemper, with features distorted, smiting his breast (swollen before with satanical pride) till he has wrought himself up to an artificial, or mechanical frenzy; then to hear him vomit his crude, virulent, and morbid matter, for half an hour, you'd think his excrements ran the wrong way, and that he stooped at the chops: this scene being over, down sits the babbling bawler sulky; puts on his broad-brimm'd beaver, and turns humbling for half an hour more; then walks out in masquerade, and in it walks the exchange and the streets at noon-day, perfectly qualified to be high priest to Nimrod, and to be his huntsman. They differ from other heathens in rejecting the tripod; from the Jews, in not being circumcised; from the Mahometans, for they keep themselves clean; from the christians, at point blank, by denying all the essentials of christianity. They are the offspring of Nadab and Abihu; the spawn of Corah, Dathan, and Abiram; and offer strange fire, similar to theirs, rekindled some centuries backward by the German mystics; imported hither by some Nimrodian priests, who have introduced a plan to get money, a mere worldly providence, a succedaneum to religion. These are but the outlines of their features; to draw an exact portraiture, and investigate their interior œconomy, would require the pencil of a J—h S—p—r; he could paint the pest of a place, the curse of a country, &c.

&c. and without that, the image is faint ; for they reject divine ordinances, oppose God's revelation, and civil institutions ; they refuse to defend the laws, which secure to them their liberty and property ; they make use of them — not to support a church of the living God, nor the rights of mankind, but to destroy both, to maintain a temple of Mammon, a synagogue of Satan.

But before we quit those driveling dreamers, those retailers of blasphemy, it will be necessary to take notice, that the anti-scripturean enthusiasts are all of the same family, only habit themselves differently ; and that the nature of this wild enthusiasm is, like that of fire, to move in all directions ; is restless, boundless, irregular and fierce ; it is a kind of spiritual meteor in the mind, kindled by the steams of the bottomless pit ; when once kindled, pride is its pabulum ; and, when in full blaze, tapers to the very stars, and threatens almost a general conflagration : for it is a kind of impure pyrope, its imprisoned flames, when burst forth and excited, stretch and strive, as it were, for heaven, but really tend to hell, and burn up the very vitals of religion : nor is there any thing in all God's word so bann'd, or treated with so severe a curse. When its blaze begins to expire, it becomes like the rebels strange fire against Moses's, or the mystics dark fire ; when extinguished, it is a certain horrible, inexpressible darkness, in which the mind is bewildered and lost, and staggers and

O

grope

gropes like a drunkard at midnight, till the man falls into a dead sleep.

I doubt not but I shall for this be treated by the Nimrodian cabala as a profane fellow. Be it so : what I have written is free from fanatical spleen, and flows from a good conscience, adjusted by the ballances of the sanctuary ; in which, were they to be weighed, they would be found wanting, lighter than vanity, and their whole system (if they have any) fit only to be thrown to the bitterns and the hobgoblins.

Many instances might here be given of the power, and frightful mischiefs of this their wild, ungovernable, and irregular temper of mind, indulged to the ruin of families, destruction of persons, the embroiling and hazarding the ruin of kingdoms ; but as almost every one is able to recollect instances (some of them recent) of this sort, I forbear.

To prevent being misunderstood here, as if I reduced religion to a mere bodily service, and aimed at setting aside or extirpating the internal part of it, exploding all intellectual or spiritual sensations ; without retracting any thing said above, I shall observe, that enthusiasm is a word, at this day, in almost every one's mouth ; but I believe the idea to be understood by it, understood by very few that use it. It is used as a name of reproach, and very justly ; but the man that uses it so, in a vague and unlimited sense, is culpable ; for the
word

word has a good, and a bad sense, as many other words have. Hence it has happened, the misapplication of it has deceived many a man. Some by an enthusiast mean a religious man; others mean a fool; some mean by it a good christian; others a Quaker, a ranter, an unbridled beast, &c. It is worth while to be at a point here, for it determines the manners of every man. It requires, indeed, a larger dissertation to settle the matter clearly, than we have room for. The idea under this word, I will take upon me to say, has divided the world into two parts; and as men have been right or wrong, in their practical manners, in this point, it has lifted them under God or Baal; and sorry I am to say, I have not yet met with the author who has settled the limits clearly.

An enthusiast may be a good christian, a worthy member of society; or he may be the most dangerous fellow upon earth. If he has his imagination in the curb of scripture, limited and directed by the written word of God, in proportion to his understanding, and conforming to that, he is safe and useful: If his imagination be adrift, he is unstable as water, and liable to all the extravagances recited above. In the first case, he is like a servant who knows his master's will, and with a ready disposition conforms to it: in the latter, he is like a rebel; let his master's will be what it will, he will have his own, and choose for himself. In the first case, he may be compared to a well bred ox, that has been broke to the yoke: in the latter, to

the wild aſs of the wilderneſs, ſnuffing the wind at her pleaſure.

But we are free agents forſooth ; we will judge for ourſelves ; we have a right to it, and who ſhall controul us ? He who made the will has a right to controul and direct it.

But if the reader will give me leave here to take it for granted (which I will do whether the Zamzummim will or will not) that our ſouls are immortal, that there is a place of happineſs and a place of miſery, which we diſtinguiſh by the names of heaven and hell ; then, I ſay, this is the hinge upon which the matter turns, and here the roads part. He that begets children to leave them, void of his care or inſtruction, to the unbridled liberties of childhood and youth, may imagine that God has raiſed up a world of creatures to be guided by their own wild imaginations, deſtitute of any care of Providence, but to be governed by the wonderful faculty of reaſon, or the law of nature, or an inward light, &c. or that he has left them without a proper criterion to determine them what leader to follow, without a rule to know when they are right or wrong ; but the rational reader will, I preſume, think leſs raſhly. That we are free agents is granted, that the will cannot be forced, is alſo granted ; but that it may be allured, and drawn, and directed, is true. The point then is, whether the rational creature will ſuffer his will to be allured, drawn, or directed, and guided by God ; or whether his whole ſoul,
his

his will, shall be swallowed up, in money, business, amusements, &c. and he thereby wrest himself from, and revolt against, the government, the care, and instruction of his maker : if so, the man is ruined, and infinitely in a worse case than one quite ignorant of marine affairs, who should unhinge the rudder, and wrest the helm out of the skilful mariner's hand, on a tempestuous ocean, or a dangerous coast, and thereby sure of foundering or stranding. Similar to this, is the man that rejects the revelation of God. He must wander at uncertainty ; and is an enthusiast in the worst sense of the word, no matter what name he goes by, naturalist, rationalist, philosopher, sectary, or what ; for he has nothing to direct him but his reason, i. e. his imagination, his own inward cogitations, inward light, call it what you will, for it meets in the same point, and is reasoning, i. e. guessing without data, judging without evidence, &c. and whosoever does that in intellectual matters, is as great an enthusiast, in his degree, as George Fox or Pen.

Some readers would be angry if I were here to give a catalogue of the writers of the present age, who appear to have been as arrant enthusiasts as ever Jacob Behmen was, who knew no more of what they wrote about, than if they had given us a dissertation on the centers of Jupiter or Saturn, and yet it is supposed they know quite as much about the centers of those planets, as about their inhabitants, &c. &c. &c.

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If men would here take Mr. Locke's advice, and first settle the limits of their understandings, and determine what objects lay beyond, and what within their reach; they would not venture at things too high for them: or if they had humility to consult Moses, he would prevent their fruitless labour, and correct their ignorance, as the Rev. Mr. Kennedy has shewn to a demonstration.

Our next business now, is to distinguish between the rational enthusiast and the irrational: or between the real christian and the madman, I cannot class them better.

The word enthusiasm means inflation or inspiration; an enthusiast then must mean a man inflated or inspired with truth according to the scriptures, or with vanity according to his imagination. A man inspired with truth according to the scriptures, and who can shew that truth to another man, and can shew him too the data by which he arrived at it, or by which it was conveyed to him, viz. by the revelation of God in the scriptures; or by the promise of God in that revelation that he might expect to be so taught; I will call him the rational enthusiast. The man inspir'd with falsehood and lyes from his imagination, not according to the scriptures, so not according to truth, that cannot shew it to another man, nor the data by which he arrived at it, or by which it was conveyed to him, but instead of that shews him a theory, an hypothesis, or a theological or philosophical dream, &c. not founded on the revelation of God in the scriptures, nor on true scripture

ture consequences, nor on the promise of God there that we should be taught on this wise; him I call an irrational enthusiast, and think myself rational in calling him so. If this be not the case, we have no criterion for truth, nor any right to call one man more than another an enthusiast; for one man has a right to guess as well as another; and if we have no standard, it is all guess-work: for what, I pray, if I were to conjecture that there were souls in Saturn or in Jupiter, &c. and those in Saturn were put into leaden automations of our own stature, and those in Jupiter were put into copper ones of the same size; would you not ask me how I came to know it? and if I could not tell you, would you not laugh at me? If any are disposed to laugh here, let them remember, there are philosophical enthusiasts, as well as theological ones; and see to it, that they are not of that number.

It is upon the rational scripture enthusiasm above, that we find such a cargo of enthusiasm in our articles, homilies, and liturgy, that one might transcribe nearly the whole liturgy for illustration. See the thirteenth article, “ works done before the
 “ grace of Christ, and the inspiration of his spirit
 “ are not pleasant to God.—Yea rather for that they
 “ are not done as God hath willed and commanded
 “ them to be done, we doubt not but they have the
 “ nature of sin.” Second Sunday in Lent, “ Al-
 “ mighty God, who seest we have no power of our-
 “ selves, to help ourselves, keep us, &c. And because
 “ we

“ —we can do no good thing without thee—who
 “ feest that we put no trust in any thing that we do—
 “ we humbly beseech thee, that as by thy grace pre-
 “ venting us, thou puttest into our minds good de-
 “ fires, so by thy continual help, we may bring
 “ the same to good effect—that by thy holy inspi-
 “ rations we may think those things that be good
 “ —grant us, by thy spirit to have a right spirit in
 “ all things, &c.” And in the hymn *Veni Crea-
 tor Spiritus*, is sung, “ Come Holy Ghost our souls,
 “ inspire, and lighten with celestial fire, &c.”
 In the first collect for the communion service;
 “ Cleanse the thoughts of our hearts, by the inspi-
 “ rations of thy holy spirit, &c.” Are those peti-
 tions, and indeed the whole ritual, founded on ima-
 gination, or on scripture and on fair scripture conse-
 quences? or were their composers quakers? surely they
 were not quakers; but men in their senses, and
 composed that formulary, as near as they could,
 upon the plan of scripture. But we will take a view
 of it in the scripture, and since the word is confessed
 by most, to be of uncertain Greek etymology,
 and since there were enthusiasts before there was a
 Greek language, and nearly as early as there was
 language; therefore seeking for the origin of the
 idea in Greek, is seeking for it where it is not to
 be found. It is the temper of mind, the thing
 that we are enquiring after, and not after the
 name of it in a heathen language; and if the rea-
 der will not accept of the idea of an enthusiast,
 till he has the etymology of it agreed to from the
 Greek,

Greek, he must go without it. I have for my own satisfaction sought for it in the Hebrew scriptures, and presume have found it there, and am clear some readers will think so too, while others will sneer without knowing at what, unless it be by imitation, as the monkey who laughs because he sees the boys laugh. The idea of the thing we enquire after, will be found in the root עָמַל to think, imagine, devise, or design, the idea we entertain of it in God, has its basis on the will, purpose, wisdom, &c. of God, the rectitude of whose nature renders it impossible for him to err; his perfections being the eternal invariable infallible rule of righteousness. We find the word apply'd to God in the following places, Jer. iv. 28. I have purposed and will not repent; xxx. 24. the intents of his heart; li. 11, 12. the Lord hath devised; Lam. ii. 17. the Lord hath done that which he had devised; he hath fulfilled his word, &c. Zach. i. 6.—viii. 15.

In the following places it is used for our adhering to, and being made wise by, the written word of God, and sound reason founded thereon, called discretion, Prov. i. 4.—iii. 21.—v. 2.—viii. 12.—xxxi. 16. there is no inward law, nor home-born imagination admitted here; for these are true characteristics of the Zamzummim, who imagine or presume after their own vain and rebellious hearts, either without the great directory and rule of God's word or against it. “עָמַל” Gen. xi. 6. is a verb singular from עָמַל to devise or presume, but with the

of the future to express more strongly the presumption of those tower or temple builders, Nimrodians, resolving beforehand what they would do ; as if the whole event had been in their own power, and Jehovah himself (against whom they were presuming this presumption) could not controul, or restrain, or punish them ; but yield up his omnipotence to his own creature, as vested with divine attributes and powers of their gift and grant. Hence the Greeks derive their *σημειωματα*, to conjecture by signs and appearances. Hence also by a reduplication of a noun of this root came the name Zamzummim, Deut. ii. 20. signifying the presumptuous presumers, a gigantic and rebellious race, who, as their name imports, continued with extraordinary confidence to set forward this Babel-imagination of building towers or temples, with their tops to the heavens, i. e. of deifying the heavens (nature) these were literally the free-thinkers of that age : who would have such a religion, and such a God, as appeared to them best and fittest. Zamolxis, the god of the Thracians and Getes, seems to have taken his name from a composition of this root זמ to imagine or devise, and מלך Malech or Molock, the agent with power, i. e. what they took and would right or wrong have for their chief divine power. For thus, as Herodotus relates, when the weather was tempestuous, the votaries of this Zamolxis used to shoot their arrows against heaven, as it were in defiance of the author or maker thereof, and to declare

declare they would have no other God but Zamolxis. See Herodotus, Lib. iv. 94, 95.

As זמות Zamoth, presumptuous imaginations of men are continually to do evil and mischief; so the Greeks (without knowing why) have derived from this root their ζημιω, to do mischief, with ζημία, mischief, damage, and the rest of its derivatives. Those were the men who set up their imaginations, other gods, rejected the institutions of God, instituted others, pretended to divine inspirations without demonstrations, deny'd the demonstrations once given by the Holy Ghost and entered upon record in the scriptures; those were the patriarchs of the Zamzummim," and for which we appeal to the xviiiith, xixth, xxth, chapters of Leviticus. Those chapters contain various institutions and prohibitions of God to the people, of such an extraordinary nature, as has made some of our modern ignorants conceive of the Israelites as a very base and wicked people, to stand in need of such restraints; for if there were a law of nature, and men were naturally governed by its influence, and if they are not, it is not a law of nature; then the Israelites must have been corrupted by the pretended revelation they had received, to make them so extremely vicious, as to need a system of laws against the most unnatural crimes; for without doubt a law against thieving supposes there are thieves. But the truth of the case is, those chapters shew the ritual, the formulary, the institutes of the Zamzummin-worship, which they had ima-

gined for themselves ; therefore the prohibitions and institutions in those chapters were given to the Israelites, not because they were sunk into those abominable practices ; but to prevent them from being alienated from the true worship of the true God, and running into the abomination of the Zamzummim-worship ; to prevent their apostacy from God by following their own or others imaginations, and falling into every abominable practice. Hence arises the idea of what we mean by an enthusiast, in the worst sense of the word. To convince the reader that I have not imposed my own sense on those chapters, to exculpate the Israelites and accuse the Zamzummim ; we find, chap. xviii. 4. “ Ye shall keep my statutes, my judgments, mine ordinances, &c.” i. e. the institutions of my worship, the ordinances of my appointing, expressed by the word *חֻקֹּתַי* chap. xx. 29. the translators have render’d this word, when it relates to the worship or institutions of the true God, by statutes ; but when it relates to the institutions of the Zamzummim-worship, they have rendered it by manners, customs, &c. Now why it should be the statutes of God, and not the statutes, but the manner, the customs of the heathens, is to me too strange to reconcile to common sense ; especially since it appears from all the scripture, and the accounts the heathens give of themselves, that these and such like were the institutions of their religion, which they zealously followed, with whootings, howlings, dancing naked, inflations,

tions, agitations, pretended inspirations, even to madness for the time.

The word in its worst sense may be found, Gen. xi. 6. render'd imagination; Deut. xix. 19. evil; Judges xx. 6. lewdness; Job xxi. 2. heinous crime; Psa. x. 2. devices they have imagined; xxi. 11. imagined a mischievous device; xx. 10. mischief; xxxvii. 7. wicked devices; cxix. 150. they draw nigh that follow after mischief; they are far from thy law; Prov. xxi. 27. a wicked mind; xxiv. 8. he deviseth to do evil; Jer. xi. 15. xlii. 27. Ezek. xvi. 27.—xliii.—xxii. 9, 11.—xxiii. 21, 27, 35, 44, 48, 49.—xxiv. 13. Hosea vi. 9. Zach. i. 2. This Zamzummim plot, Psa. ii. consisted in variety of secret treacherous contrivances against God and society, and from that time to this has appeared in various shapes. It is like the scurvy in the blood, the root of many diseases. It is a kind of spiritual mange; it frequently breaks out in burning blotches, leprosy, &c. and in a contaminated air will run into the plague. There are other words to describe its symptoms, rage and malignant nature; for it is a poison that destroys the very texture of the blood and rots the bones; and when it spreads in society, it licks up the very sources of virtue, destroys the very seeds of humanity, and spreads a bane worse than ten thousand plagues; for it diffuses a moral contamination into the consciences of all that breathe in its baneful atmosphere. עֲצֻבוֹן griefs, dolours, &c. are more branches from this hell-sprung root. Its immediate signification is to stamp, shape,

shape, or produce an image or idea by pressure, and so to form a thing, &c.

If the reader were to see the amazing rites of the heathen worship, as they stand exposed in scripture and in profane authors, as it would add a strong gleam to the sketch above, so it would further shew the danger of an antiscriptural enthusiastic spirit, Jer. xliv. 19. But that would be such a dirty labour, as a man would choose to avoid. See page 94. he would sooner sit down and thank our laws and sing a hymn to Tyburn that those things are *yet* restrained, and not reiterated now; for there are that will give thanks to God when they have succeeded in a fraud or gratified their lusts, and declare they were inspired to do it. The above is a mirror which I present to our modern Zamzummim, to view their monstrous deformity in; but expect, because they cannot bear to see their own features, they will break it. See under the word קִיָּק.

Their plagiaries from the Old and New Testaments must not be forgot: for to this day they oppose Apollonius to Christ. The reader will therefore consider, before he makes a final judgment of them, what Paulus Orosius and Leonard Vair have noted, viz. “That as the greatest part of the fables of poets, and other heathen writers, seem to have taken their disguises out of the holy scriptures: as for instance; the deluge in the time of Deucalion and Pyrrha, from that of Noah; the fall of Phaeton, from the miracle of Joshua; the giants war,

war, from the tower (temple) of Babel; the ambrosia of the Gods, from the manna of the Israelites; the plague at Rome, from that in the desert; the serpent of Æsculapius, from the brazen one erected in the wilderness by Moses: So without doubt, all the extravagancies of Philostratus upon his Apollonius, took their rise from the true miracles of our Saviour; since he hath been pleased to oppose the dæmon, which came to give Apollonius's mother notice of his nativity, to the mystery of the annunciation; the singing of the swans, to that of the angels; the lightening that fell from heaven, to that of the star that appeared in Bethlehem; the letters sent to him from divers kings, to the adoration of the magi; the discourses he had, when he was very young, in the temple of Æsculapius, to the disputation of Christ among the doctors; the questions put to him by his disciples, to those of the apostles of Christ; the judgment he past on the eunuch and the concubine, to that on the woman taken in adultery; the apparition he met with upon mount Caucasus, to the temptation of the devil in the wilderness; the incredulity of the Ephesians, to that of the Jews; his deliverance of a young woman possessed with the devil, to the like actions of Christ; the maid he raised to life at Rome, to Jarius's daughter; his appearing to Damis and Demetrius, without the city, to that of our Saviour to the two disciples going to Emmaus; the words he said to them, to those of Jesus Christ, *spiritus carnem, &c. ossa non habet*; and lastly,

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his death and ascension, either to that of Christ, or to the translation of Enoch or Elijah." Hence may be seen the impotent malice of Philostratus, and the contemptible ignorance of the admirers of Apollonius.

I expect to be told here, that Apollonius lived in the time of Cleomedes, one hundred and fifty years before the incarnation. "Apollonius Pergæus, surnamed Magnus Geometra, lived then; but this was Apollonius Thyanæus. Similar to this, is the fabulous account Eunapius gives of Sosipater, Porphyrius, Maximus, Jamblicus, &c. whose lives he wrote, with implacable enmity to christianity." But since we have fools among us, who will defend Apollonius's cause; it will be necessary to enquire what he was: and, besides an impostor, I find him an ignorant fellow.

Philostratus gives the following account of Apollonius. When he was introduced to Phraotes, Apollonius asks him, "where he had learnt his philosophy and the Greek tongue; for among the Indians (said this Greek) there are no philosophers? To this simple query the prince replies γελασας, and with a notable sarcasm, οἱ μὲν παλαιοὶ, &c. Our forefathers (said he) did ask all those who came hither in ships, if they were not pirates; for they conceived all the world (but themselves) addicted to that vice, though a great one: but you Grecians ask not those strangers who come to you, if they be philosophers. To this he adds a very dissolute opinion of the same Grecians; namely, that

that philosophy, which of all donatives is the *Σειότατον*, divinest, should be esteemed among them as a thing indifferent, and proportionate to all capacities: and this I am sure (saith Phraotes to Apollonius) is a kind of piracy tolerated among you: καὶ ὅτι μὲν παρὰ ὑμῖν ταυτόν τῳ ληστεύειν ἐστίν, οἶδα· which being applied here to philosophy, I shall make bold to render sacrilege. But the prince proceeds, and schools his novice, for such was Apollonius, who was never acquainted with any one mystery of nature. I understand (saith he) that among you Grecians there are many intruders, that unjustly apply themselves to philosophy, as being no way conformable to it: these usurp a profession that is not their own; as if they should rob men of their cloaths, and then wear them, tho' never so disproportionate; and thus do you proudly straddle in borrowed ornaments. And certainly as pirates, who know themselves liable to innumerable tortures, do lead a sottish and loose kind of life; even so amongst you, these pirates and plunderers of philosophy, are wholly given to lusts and computations; and this, I suppose, is an evil that proceeds from the blindness and improvidence of your laws. For should any man-stealer be found amongst you, or should any adulterate your coin, these were offences capital, and punished with death: but for such as counterfeit and corrupt philosophy, your laws correct them not; neither have you any magistrate ordained to that purpose." Thus we see in what respect the Greek sophistry

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was with the Indians, and what clamorous liberty they had to detract one another, &c.

Phraotes having thus returned that calumny, which Apollonius bestowed on the Indians, to the bosom of this conceited Greek, gives him now an account of his own college, I mean the Brachmans, with the excellent and wholesome severity of their discipline. And here I cannot but observe the insolence of Tyaneus, who being a mere stranger in the Indies, notwithstanding runs into a positive absurdity; and before he had conversed with the inhabitants, concludes them no philosophers. These bad manners he derived from the customary arrogance of his own country men, who discriminate all but themselves with a certain sheep-mark of their own, and brand them with the name of barbarians. How much an aspersion this is, we shall quickly understand, if we attend the prince in his discourse: for thus he instructs Apollonius. “Among the Indians (saith he) there are but few admitted to philosophy; and this is the manner of their election. At the age of eighteen years, the person to be elected comes to the river Hyphasis, and there meets with the wise men; for whose sake, even you Apollonius, are come into those parts. There he doth publickly profess a very ardent desire and affection to philosophy; for such as are otherwise disposed, are left to their own liberty, to follow what profession they please. This done, the next consideration is, whether he be descended of honest parents, or no; and here they look even to

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three generations ; that by the disposition and qualities of the ancestors, they may guess at those of the child. If they find them to have been men of a known integrity, then they proceed to his admission ; but first they try him, and prove him with several temptations. For example : whether he be naturally modest, or rather acts a counterfeit bashfulness for a time, being otherwise impudent and lascivious ; whether he be sottish and gluttonous, or no ; whether he be of an insolent spirit, and may prove refractory, and disobedient to his tutors. Now those that are appointed to examine him, have the skill to read his qualities in his countenance ; for the eyes discover most of mens manners ; and in the brows and cheeks there are many excellent indicia, whereby wise men, and such as are skilled in the mysteries of nature, may discover our minds and dispositions, as images are discovered in a glass. And certainly, since philosophy amongst the Indians is had in very great honour, it is necessary that those, who would know the secrets of it, should be tempted and proved by all possible trials, before they be admitted." This was then the discipline of the Brachmans, and indeed of all the Magi, in the election and proof of their pupils. But all this was new to Apollonius ; therefore he asks Phraotes, if those wise men, mentioned in his discourse, were of the same order with those who did sometimes meet Alexander the Great, and had some conference with him *περὶ τῶν ἁρᾶν*, concerning heaven ; for it seems they were

astrologers. To this the prince replies in a long answer, which Apollonius did not understand ; for he knew nothing of fighting with thunder and lightening ; nor knew any thing of pyrography.— Now he trots to the river Hyphasis, and carries with him a commendatory letter to the Brachmans, having requested the prince to tell them he was a good boy. Here those admirable eastern magicians present him with such rarities, as, in very truth, he was not capable of. First of all, they shew him a certain azure, or sky-coloured water, and this tincture was extremely predominant in it, but with much light and splendor. This strange liquor, when the sun shone on it at noon, attracted the beams or light to itself, and did sink downwards, as if coagulated with the heat ; but reflected to the eyes of the beholders a most beautiful rain-bow. Apollonius confesseth, that the Brachmans told afterwards, that this water was ἀπορρητὸν τὸ ὕδωρ, a certain secret water ; and that there was hid under it, or within it, a blood red earth. They told him, that none might drink or taste of that liquor, neither was it drawn at all for any ordinary use. They shew him also a mysterious fire : from this fire he is brought to certain tubs or vessels ; the one called the vessel of rain ; the other of winds.

The Brachmans (saith Apollonius) anoint their heads ἡλεκτρῶδει φαρμάκῳ, with a gummy medicine ; and this makes their bodies steam at the pores, and sweat in that abundance, as if they had purged them-

themselves with fire. Their habitation (saith Apollonius) was on a little hill or mount, on which there always rested a cloud, in which the Indians housed themselves; and here they rendered themselves visible or invisible, at their own will and discretion; and in this white mist they moved. But he tells us more, viz. that the Brachmans themselves did not know whether this hill was encompassed about with walls, or had any gates that did lead to it, or no; for the mist obstructed all discoveries. Apollonius in a speech of his to the Egyptians, describing this elysium of the Brachmans, says, I have seen the Brachmans of India dwelling on earth, and not on earth; they were guarded without walls; and possessing nothing, they enjoyed all things.

Now we find Jarchas upon the throne; having placed Apollonius in the seat royal of Phraotes, Jarchas welcomes him with this unconfined liberty: *Ἐρώτα δ' τι βέλει, παρὰ ἄνδρας γὰρ ἦκεις πάντα εἰδότες* propound (saith he) what questions thou wilt, for thou art come to men that know all things. Here Tyaneus wisely puts in, and asks them, what principles the world was compounded of? To this the Brachmans reply, it was compounded of the elements. Is it then made (saith Apollonius) of the four elements? No (saith Jarchas) but of five. Here the Grecian is puzzled; for besides earth, water, air, and fire (saith he) I know not any thing: what then is this fifth substance? It is (saith Jarchas) the æther, which is the element of spirits;

rits ; for those creatures which draw in air, are mortal ; but those that draw in the æther, are immortal. And here the gross ignorance of Apollonius cannot but be observed, who was a professed Pythagorean, had never heard of the æther, that famous Pythagorean principle. But his ignorance is more remarkable in his next question, where he asks Jarchas, which of the elements was made first ? To this the learned Brachman answers like himself : they were made (said he) all at once ; and he gives this reason for it, because no living creature is generated by piece-meals, κατὰ μέρος. To this Apollonius replies, like a pure sophister : and must I then (saith he) think the world a living creature ? ἦν γε (saith Jarchas) ὕγιως γινώσκης. Yes verily, if you reason rightly ; for it giveth life to all things. Shall we then (saith Apollonius) call it a male or a female creature ? Both (said the wise Brackman) αὐτὸς γὰρ αὐτῷ συγινόμενός τε, καὶ πατὴρ εἰς τὴν ζωογονίαν παρτεῖν. for the world being a compound of both faculties, supplies the office of father and mother in the generation of those things that have life. We are now come to Apollonius's last philosophical query, and pity it is not a better ; but must take them all as they are. He asks Jarchas, whether the earth or the sea did exceed in quantity ? Here Jarchas answers him like a philosopher, and according to truth. Apollonius was so short of philosophy, that he knew not what to ask ; and that ample liberty they gave him, was all of it to no purpose. This is clear from

from his former queries above. But if we look on the rest of his problems, they are most of them so many historical fables, which he brought with him out of Greece; and now he begins to shake his budget. The first thing that comes out, is the *μαρτεχόρας*, a monster which Mandevil could never meet withal: then he questions Jarchas *περὶ τῆ χρυσῆ ὕδα* &c., concerning a certain water of the colour of gold; and this indeed might signify something, but he understood it of common ordinary well springs; and therefore Jarchas tells him, that he never heard of his Martichora, neither was it ever known, that any fountains of golden water did spring in India. But this is not all; in the rear of this strange beast march the Pigmies, the Sciapodes, and the Macrocephali, &c. Here Jarchas descants, but Apollonius understands him not. Jarchas entertains him with an account of the Pantarva, the gold of the Gryphons, &c. but Apollonius hears to no purpose. He went into India on a fool's errand, and they send him back a fool.

It will be said by Apollonius's votaries, that this is making very free with him, who, in the opinion of many men, and such as would be thought men of learning, was a very great philosopher. To this I answer, that I question not any man's learning; let them think of themselves as they please; and if they can, let them answer to their thoughts: but for Apollonius, I say, the noise of his miracles, like those of Xavier, may fill some credulous ears, and this sudden larum may procure him entertain-

ment; but had these admirers perused his history, they had not betrayed so much weakness as to allow him any sober character. It is true Philostratus attributes many strange performances to him, such as raising the dead, becoming invisible, &c. Truly those are great effects: but if we consider only what Philostratus himself will confess, we shall quickly find that all these things are but his invention: for in the beginning of his romance, where he would give his reader an account of his materials, and from what hands he received them, he tells us, that Damis, who was Apollonius's fellow-traveller, wrote his life, and all the occurrences thereof: but these commentaries (saith he) were never published by Damis himself, only a friend of his, a somebody, προσήκων τις, a certain familiar of Damis, did communicate them, Ιαλίᾳ τῇ βασιλίδι, to Julia the queen; and here Philostratus tells us, that this queen commanded him to transcribe them. It seems then, they were originally written in Greek; and Philostratus is a mere transcribler, and no author. This I cannot believe; for Damis was an Assyrian, and, himself confesseth, a very ignorant person, altogether illiterate: but meeting with Apollonius, Ελλησί τε ἐπιμιξείν Ελλην ὑπ' αὐτῷ γενομένῳ, and conversing with the Greeks, he was almost made a Grecian; but not altogether, not so learned a Grecian, as to write histories, and in a stile like that of Philostratus. But this is not all: our author tells of one Mæragenis, who had formerly written the life of Apollo-

Apollonius in four books; but this fellow, saith he, was ignorant of the performances or miracles of Tyaneus. And what follows this ignorance?

We must not therefore believe Margenis; and why not I beseech you? because forsooth he lived near, if not in the days of Apollonius, but never heard of those monstrous fables which Philostratus afterwards invented. We must then believe Philostratus himself, for he was the προσήκων τις, not the familiar friend, but the familiar spirit of Apollonius; it was he indeed that wrought all these wonders, for Apollonius himself never wrought any.

Now for the learning of this Tyaneus (since it is the pleasure of some men to think him learned). I must confess, for my part, I cannot find it. The philosophy he pretended to, was that of Pythagoras; for he rants it to Vardanes the Babylonian, σοφία δὲ μοι Πυθαγόρας, Σαμίας ἀνδρὸς, &c. I am master, saith he, of the wisdom of Pythagoras the Samian, he taught me the form of worshiping the gods, and who of them are visible, and who invisible, and how I may come to speak with them. How true this is, we may easily know if we look back to his education. His tutor in the Pythagorean principles was one Euxenus, a notable sot, and a mere ignorant, as Philostratus tells us. He was (saith our author) an Epicure in his course of life; and for his learning, he could only repeat some sentences of Pythagoras, but did not understand them; and therefore he compares him to certain mimic birds who are taught their *ἐν πράτῃ*,

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and their *Ζεὺς Ἰλῆως*, but know not what the words mean. Now what instructions he was like to receive from this man, let any indifferent reader judge. But we have something more to say ; for if Apollonius, when he was at Babylon, could converse with the gods, why did he afterwards desire to be taught of men ? for when he came to India, he requested the brachmans to teach him the art of divination. Certainly, if he had been familiar with angels and spirits, he had not troubled them with such questions. These indeed are the slips of Philostratus, who had the art of lying, but wanted that of memory. In another place he tells us, that Apollonius understood *πάσας φωνὰς ἀνθρώπων*, all the languages that men did speak, and which is more miraculous, even their secret cogitations. This is much indeed ; but shortly afterwards he forgets these strange perfections ; for when he brings him to Phraotes, that serious eastern prince, there he makes him use an interpreter, for Tyaneus, who formerly understood all languages, could not understand the language of the prince ; and so far was he from knowing his secret thoughts, that he did know in how many languages he could express those thoughts ; for when the prince was pleased to express himself in the Greek tongue, Tyaneus was quite dejected, and did much wonder how he came to be master of that dialect. Now, if any man will say, that the brachmans did impart their mysteries to him, it is apparent enough they did not. This is it which
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even Damis tells us; for Apollonius (saith he) requested nothing of the brachmans, but certain divinatory tricks, by which he might foretel things to come. And here Jarchas takes occasion to discourse with him about revelations; for he speaks not of any prognosticating knacks, which this Greek look'd after. He tells him, that he judged him a most happy man who could obtain any foreknowledge at the hands of God, and preach that to the ignorant, which he did already foresee.

As for rules to divine by, he prescribes not any; for it was too gross an error for such a philosopher as himself; he only tells him to lead a pure life, and keep himself spotless from the flesh. One passage indeed there is, which I cannot omit; Jarchas, informs Apollonius, that of all gifts imparted to man by revelation, μέγιστον τὸ τῆς ἰατρικῆς δῶρον; the chiefest, said he, is the gift of healing, or medicine. But this heavenly, and most beneficial truth, Apollonius was not sensible of: for he was so great a stranger to the secrets of nature, that he did not know what to ask for. For my own part, if I durst think him a philosopher, I should seat him with the Stoics; for he was a great master of moral severities, and this is all the character I can give him; as for Philostratus, if we were not even with him, I should think he had much abused us; for when he penn'd his history, he allow'd us no discretion, who were to come after him. I could be sorry for some absurdities he hath fastened on Jarchas, did not the principles of

that glorious brachman refute them. What they are I shall not tell you, for I am confined to a preface, and cannot proportion my discourse to the deserts of my subject."

This man, Apollonius, is he whose life and miracles are opposed to the life and miracles of Jesus Christ; not only of old, but even by our modern deists, as I myself have been witness of in various conversations with them. Now the man that can read Philostratus's history, and overlook the account here given, must be obstinately blind, or as great a biggot for believing things without evidence, as any he can name, and ought to give up his title to common sense. But the affair of Apollonius is only made use of now as a net to catch the rabble; for no man of sense can believe it. But can it fail to awaken the attention, I had almost said to excite the wonder, of the beholder; to see a college of philosophers filling folio's with conjectures, falsities, and dreams, to catch the learned. The press groans, the shelves complain, the intelligent reader raves. At what? at the unnatural, unscriptural, antiscriptural stuff palm'd upon the world for philosophy and divinity; so that the serious reader, after thirty years laborious and expensive reading, finds he might as well have been tofs'd in a blanket all that time; that he has only been seeking for diamonds in a dunghil; for their science, falsely so called, belies its own title; they have miss'd their mark, shot at random, anticipated mens minds with principles destructive to virtue
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and common sense. Their whole philosophy is but the wild little fancy of a petit genie, the imaginary system of a philosophic enthusiast; for they say, their patron was inspired; therefore they bind themselves with his fetters, till they are fixed in delusion on the banks of the fairy world; or reel into the abyss. But they are vertuosos still! yet such as sicken the intelligent reader, till he falls into a consumption, or a complication comes on, cureable by nothing but omnipotence. They send their monsters through the press every month, that lick our pastures bare, and leave us surrounded with nothing but intellectual famine and want. We may feed upon the interstellar-waters indeed, if we please, or upon the abrißack of nature, if we can extract it; but they give us not the process. Yet can they as well explore that, as the creation and mechanism of nature, the existences of the celestial luminaries, or their distances, densities or diameters; who among them have ascended into heaven, and can give us a copy of its charter, and explain the privileges of its inhabitants? Who among them have plunged into hell, and escaped to tell what those chambers of darkness are and their limits? Who can fix the boundaries of light, or tell where darkness begins? Who can explain the nature of invisibles, which yet when revealed are not incredible? Who can explore the true nature of his own soul; its union to the body, and its manner of existence in a state of separation; and, without a revelation, tell how God will

will deal with the guilty? Who will undertake to answer the queries of Esdras and those to Job? yet they will undertake as difficult points, viz. the geography of Jupiter, Saturn, &c. the nature of their seasons, the mechanism of their systems, the size of their inhabitants, &c. No doubt but a grammar of their language, a system of their laws, a ritual of their worship, &c. will come next! Why not? a good telescope in the hands of a good mathematician, cannot fail of making those discoveries; but when I attempt to grasp such phantoms they vanish, and one may as well seek the last year's clouds.

We pass now to our author's third proposition cited in page 5, and find it levelled at the same mark, to depreciate and invalidate the authority and perfection of scripture; and in the room of it to establish the reputation of a dream devised between the grand adversary and himself, and would feign bring it into the Zamzummim-court, and make them judges; which is much of a piece with going to law with the devil, and holding the court in the infernal regions. But since the evidence for scripture arises not from enthusiastic imaginations nor from dogmatical affirmations, nor from any human authority, but from nature and its agreement with it, which is the machine, the production of the God of nature; it is presumed it will give pleasure to all but the Zamzummim, i. e. to all rational men to see it further examined by that standard.

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But here the reader is not to expect a long and laborious account, for that would fill a folio volume ; but a few scetches, which he may improve and make a further progress in at his leisure ; but we will first investigate the intricacies of our Nimrodian's proposition ; for here as before, he plays fast and loose ; and provided you will but allow the scriptures to be subordinate to his dream, he will grant you any thing, or every thing else ; secure to him this point and all is safe, and if you will be good boys and walk in his leading-strings, he will indulge you to take the air, and to regale yourselves too ——and if you have but pride enough to keep yourselves clean, policy not to be catch'd in a fly action, you shall be a viceroy ; for the grand artifice of the cabala consists in the dexterous use of the masque and the muffle ; our author will declare the amplitude, faithfulness, &c. of the scriptures, and his belief of them too, to serve a turn and pass for a christian ; but presently comes in with a “ nevertheless, because they are only a declaration of the fountain and not the fountain itself : therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate rule of faith and manners.” Why, friend, are they not ? since the fountain is inaccessible on this side the grave, otherwise than as prescribed in scripture. The day of our death is our birth-day, when we shall be born to fruitions we are now incapable of. Is the light we walk in, and see, and live by, the fountain of light,

light, or a declaration of the fountain? A degree of it, infinitely short of the fountain, struck Paul blind, Acts ix. 3.

And should not we find the fountain of light too much for our visive faculty, i. e. our organs of vision? and would it not swallow us up and destroy us? and is it not absolutely inaccessible? Look at the sun, which is nought but a faint gleam of light from the fountain, an obscure breath'd mirror in comparison of the fountain of light; look at, I say, and learn wisdom and humility, and forbear such audacious language. The fire which is for our use, the fire of nature, the elementary fire, which is the support of our lives, and which is so salutary, cheering and comfortable to us, is it the fountain of fire; or a declaration of the fountain? or are we able to subsist in the fountain of fire; or bear its force, except thro' a medium? go leap into Etna and be convinced, or see if thou canst contend with lightening. Fool! thou canst not bear the glance, the rebound, the reflection, the converged reflection would destroy thee in a moment, though thy carcass was as thy face all brass. Go, thou fool, stand in the focus of a concave speculum, and read thy lectures from that spot, and we will believe thee. The air which we breathe, and which so often refresheth us with its soft breezes, &c. is it the fountain, or a stream from it, a declaration of the fountain? Go to the poles, and see if thou canst stand before his cold, Psa. cxlvii. 17. consider if thy lungs are formed to

to breathe in pure æther? Go live on the mountains of Peru if thou canst, it will not bring thee to thy senses, but it will kill thee, and yet there thou wilt be infinitely short of the fountain; go see if thou canst stand before the northern blasts, or before his east wind. Job xxvi. 14. the thunder of his power who can understand? canst thou stand before it? or canst thou thunder with a voice like him? Job xl. 9. or bear the flash of the lightning of his thunder? Job xxviii. 26.—xxxviii. 23. The rain that falls enlivening us and invigorating all nature, is it the fountain or a stream from it? or art thou able to live in the fountain? if thou thinkst thou canst, go to the bottoms of the mountains with the whale, or go confront the treasures of the hail and snow; encounter the hurricane, the water-spouts and tornado's, &c. go drink and exhaust the Ganges, the Nile, the Rhine, &c. and gulp the ocean at once. In short, go take a tour thro' the natural world, and learn sobriety, and if thou wilt not be content with, but refuse and reject refreshment from the streams, thou wilt be starved in a natural sense; and it is presumed that whosoever rejects the streams flowing from divine goodness, in or through the scriptures, will not be fatten'd in a spiritual sense; for if it be by the spirit of God that sinners are quickened, it is by the scriptures they are made wise unto salvation, 2 Tim. iii. 15.

This I think a sufficient answer to this quibble of our author; when it appears deficient, I will

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reassume

reassume it. The strength of our author's argument above, lies in the jingle of his words, and not in the thing or idea : like that of Zeno, to prove there was no motion ; a body must move in the place where it is ; or in the place where it is not : it cannot move in the place where it is, for there it is at rest ; it cannot move in the place where it is not, for it is not there : the consequence is, there is no motion. The mind sees itself cheated here ; yet from the simplicity of the idea of motion, and thereby the want of words to define it, is at a loss for an answer ; yet tho' nonpluss'd, sees it is not true.

He comes in with a second nevertheless " as that
 " which giveth a true and faithful testimony of the
 " first foundation, they (the scriptures) are, and
 " may be, esteemed a secondary rule, subordinate
 " to the spirit, &c." They, the writers of it, give a true and faithful testimony, that the scriptures are the only rule of faith and manners ; and that the spirit, since extraordinary inspiration and miracles ceased, never teaches beyond what is contained in them. That the spirit was the inspirer of scripture is granted, and we affirm, has constituted that the principal rule of faith and manners ; nor ever teaches, but according to that rule ; for if he did, that rule would be useless to us ; nor need the scriptures have been written at all ; for sure we need not two dictators, they would confound us ; we need two heads, two hearts, two noses, as much ; but we find one of each sufficient. The
 school

school maxim he has quoted, proves only his vanity, and that he was hard set; the very mention of a secondary rule bespeaks the primary one not perfect nor adequate; for if it was, what need for a second: nor can I find he any where attempts to prove its simple perfection.

His long comment upon his third proposition, from page 68 to 94, is rather obscuring than clearing the point. In page 72, he says roundly, the spirit, and not the scriptures, is the rule; and that he has handled it largely in the foregoing proposition. He has handled it darkly there, but proved it no where. He mistakes his own dogmatizing for proof: nor can I see that he has proved any thing, but that he was a stranger to what he was about. He talks of a new covenant without ideas, not knowing there never was but one. He argues the imperfection of scripture, because it contains not particular instructions for every person, in every circumstance, through all time. When his spirit can furnish the world with a book of that copious nature, we will give it the reading, or raise our Nimrodian from the dead, and make *him* reader.

He now comes in with the papists cutting away the second commandment; the error of transcribers; the various lections of the Hebrew, by reason of the points (which language I am very clear he never understood); the disagreement of divers citations in the New Testament from the Old; the disputes about the Greek septuagint, and Hebrew copies; the various lections of the Greek copies, &c.

Thus he plies oar and sail to discover difficulties. Strange indeed ! that a man in the fountain of vision should put his adversaries upon solving those, and many more such difficulties ; and himself, instead of cutting off, and preventing the growth of Hydra heads, should nurse Hydra cubs ; when he, with his spirit, if it were not a lying one, and himself a cheat, could with one jerk of his mind have solved all those difficulties, and settled the number of the canonical books, and told us too what was contained in those said to be lost. “ For I have known
 “ (says he) some of my friends, who profess the
 “ same faith with me, faithful servants of the most
 “ high God, and full of divine knowledge of his
 “ truth, as it was immediately and inwardly re-
 “ vealed to them by the spirit, from a true and
 “ living experience, who not only were ignorant
 “ of the Greek and Hebrew, but even some of
 “ them could not read their own vulgar language,
 “ who being pressed by the adversary with some
 “ citations out of the English translation, and find-
 “ ing them to disagree with the manifestations of
 “ truth in their hearts, boldly affirmed the spirit
 “ of God never said so, and that it was certainly
 “ wrong ; for they did not believe that any of the
 “ holy prophets or apostles had ever written so :
 “ which when I, on this occasion, seriously ex-
 “ amined, I really found to be errors and corrup-
 “ tions in the translation.” This story smells ex-
 tremely rank, it offends my nostrils ! It is pity he
 had not quoted the texts here, that we might have
 judged ;

judged ; for I believe, till that be done, no man in his senses will credit the story. I own I believe not a syllable of it, and am sorry to think our author should have the impudence, by palming such a story upon the world, to outvie Mahomet in imposture.

For, *Knipperdoling*, search him o'er and o'er,
Ne'er fancied grosser lyes, nor vented more.

But if they have the spirit, and have immediate access to the fountain, they can help us to those texts still, and their construction too : but they know better, that they shall be detected when they trust their spirit to construe scripture to any but themselves.

Our author has given us a specimen of his skill above on Gen. i. ver. 2. and in many more instances, to determine the point to me, that he knew no more of scripture than he did of the old Persic language.

In page 83, he places the consolations through God's children (his friends) above the scriptures. " The mutual emanations of the heavenly light " tend to quicken the mind, when it is overtaken " with heaviness : " and quotes 2 Pet. i. 12, 13. which text, for aught that he can tell, relates as much to Sancho Panco, as to the purpose he intends it.

In page 85, he renews his claim to an acquaintance with the spirit that wrote the scriptures, and yet he is ignorant of them ; and if his ignorance of scripture has not appeared already, it shall be shewn in its place. He confines faintship to his own communion (cabala), condemns Aristotle's logic, and blames both Papists and Protestants for
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using it ; and yet makes a worse use of it himself than they have done. P. 86. he cajoles his reader :
 “ We look upon them, the scriptures, as the only
 “ fit outward judge of controversies among chri-
 “ stians, and that whatsoever doctrine is contrary
 “ to their testimony, may be therefore rejected as
 “ false ; and for our parts, we are willing that all
 “ our doctrines be tried by them, which we never
 “ refused, nor ever shall, in all controversies, as
 “ the judge and test ; we shall also be very wil-
 “ ling to admit it, as a certain maxim, that what-
 “ soever any do, pretending to the spirit, which
 “ is contrary to the scripture, be it reckoned ac-
 “ cursed and a delusion of the devil,” &c. This
 seems to be honest : but it is of a piece with all
 the rest, a mere collusion ; we shall try it presently.
 The cheat of this concession appears page 87, for
 you see there, when they are pressed with scripture,
 it means the inward word in their hearts ; and the
 inward word in their hearts means just what they
 would have it mean, any thing, every thing they
 please, or nothing at all : and Satan is as fair a dis-
 putant as they. And to quote scripture to them, or
 prove a point by scripture, to such shuffling sophi-
 sters, is like an attempt to bind the wind in a cord.

In page 88, he comes to answer the objection
 founded on John v. 39. “ Search the scriptures,”
 &c. Here, as before, he professeth his high ve-
 eneration for them, but denies them to be the prin-
 cipal rule, and from that text attempts to prove
 they are not. And here I ask his followers, is there

no

no difference between making the scriptures my rule, and making them my Saviour; between believing the scriptures to be my principal rule of direction, and believing in that object they direct me to? If there be not, then there is no difference between the letter of a prince, and the prince himself; the letter is the prince, and the prince the letter. But the principal fault, according to our Nimrodian, of the people in this text, was their not coming to the spirit, of which the scriptures testify, even the inward spiritual law, which could give them life: in not being Zamzummim, and following a will-with-a-wisp. The text saith, “ search the scriptures: for in them ye think ye “ have eternal life, and they are they which testify “ of me. And ye will not come unto me, that ye “ may have life.” The reading the text imperatively, or indicatively, with respect to this, makes no difference at all; the question is, who the *me* here means, who it is we are to understand by the person *me*; ye will not come unto *me*; does it mean the inward spiritual law, the revelation to, and inward illumination of the heart? or does it mean the very person of Christ, with flesh, and blood, and bones, who then appeared in flesh, and lived among them, and was afterwards crucified, died, and was buried, and rose from the dead on the third day, and ascended up into heaven, and sitteth at the right hand of the majesty on high, from whence he shall come to judge the quick and the dead? I say, the *me* in the text refers to this person,

person, and not to an inward law, &c. I say too, that the owls, could they laugh, would laugh at the man so void of common sense, as to deny it. This makes sense of the text: but to apply it to an inward spiritual law, makes nonsense of it, and turns the Saviour of the world into a phantom, a shadow, an impostor. Babbling will not rescue our sophister here.

We come next to the Bereans, p. 88. Here Barclay is put to his shifts, his logic can't help him. Acts xviii. 2. "These were more noble than
 " those of Thessalonica, in that they received the
 " word with all readiness of mind, and searched the
 " scriptures daily, whether those things were so: 12,
 " therefore many of them believed: also of honour-
 " able women, which were Greeks, and of men not
 " a few." Our Soph is here again canting his respect for scriptures, and attempts to prove, that it follows, not from this text, any more than from any other, that they are the only rule. He says, "they
 " were Jews who examined the apostle's doctrine
 " by the scriptures, seeing he pleads it to be a
 " fulfilling of them: and in the first place, they
 " received the word with cheerfulness; and in the
 " second place, searched the scriptures: not that
 " they searched the scriptures, and then received
 " the word; for then they could not have pre-
 " vailed to convert them, &c. had they not mind-
 " ed the word abiding in their hearts." He confesses they searched the scriptures, so were not Zamzummim. To search, to see, to examine, to
 com-

compare, to bring to the test, to know if a matter or doctrine be true or false, is the same thing in all languages.

Our Apologist has declared, p. 4, that the inward revelations, &c. of the heart, are not to be subject to the scriptures, nor to be compared with, nor controuled by them. So then, the inward revelations, &c. of those Bereans (for they were converts) and the apostles, and those of the Zamzum-mim, cannot be the same, from the same spirit I mean : for why, I pray, should not the spirit and inward revelations in the Zamzummim, be subject to examination by scripture, as well as the spirit, &c. in the apostles, and the Bereans ? for we are commanded to try the spirits. Why, says Barclay, Because they were Jews ; and so had a right to examine and try the apostle's doctrine by the scriptures : but the Zamzummim not having Jews to preach to, are exempts ; more highly privileged than the puny apostles ; are privado's ! strange indeed ! The Bereans were converts according to our author ; and if their inward illumination was, as represented by him, p. 4, i. e. " clear in itself, forcing
" by its own evidence and clearness the well-dispo-
" sed understanding to assent, irresistably moving
" the same thereunto," &c. then they were void of those irresistables ; or were fools for searching the scriptures ; sadly imployed in breaking thro' their own fundamentals, their own principles ; fools for seeking by a candle, what the sun discovered. But he is in pain about the Gentiles ; how shall they

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ever come to receive the faith of Christ, who neither know the scriptures, nor believe them? Poor man! tho' this concerns not him, I will help him at this dead lift.

The apostle's ministry supplied the place of scripture; he told them Christ Jesus was their creator, redeemer and saviour, so the object of their worship, &c. they believed and found it true according to the scriptures; and till they could read, were, from the nature of the thing, inevitably obliged, for their first intelligence, to depend upon the apostle's veracity; but, in the mean time, they had the scriptures read and preached to them. The same must, and does happen, in our missions to the heathen world, at this time. But it must be observed, our sophister has quoted only the 11th verse of this chapter: but we must ask his followers, how the *therefore* in the 12th verse comes in, and what it relates to; whether to the inward manifestations in their hearts, &c. or to the searching the scriptures? To their searching the scriptures say I; for having searched the scriptures, and tried the apostle's doctrine by them, and found them agree, they believed; those were honourable women, who were Greeks, and of men not a few, &c. It is plain that those Greeks neither were Zam-zummim, nor had they any of that detestable race to instruct them; for then they would have taken quite another course, and by one sudden start of their minds; or, at least, by one agitation, have cut the work short, and not given themselves the
trouble

trouble of searching the scriptures, or consulting their reason about the matter ; but would have given up their understandings, and turned fools at an easier rate at once, and laught at their neighbours for not doing so too.

He next comes in with his great artillery, and thinks he has battered down all his adversaries forts, p. 91. Here he saps and undermines, &c. and plies all his logic at them ; denies inevitable consequences, from his own premises and doctrines ; and says, “ all objections are fully answered in the “ latter part of the last proposition :” but that is not true ; for they are answered no where. He again rings his old peal in your ears, and freely disclaims all pretended revelations, contrary to scripture : but by the scriptures must be meant, as before, what he pleases. His respect for, and and love to the written revelation of God, is of a piece with the country-man’s to his wife ; he loved the baggage dearly, but she should never know it ; and to conceal it, would beat and abuse her unmercifully.

Our author will speak the scriptures fair indeed, but then he has his poinard ready to give them a secret stab. He affirms he has proved the scriptures not to be the only rule, and answered all objections ; and that therefore those who abuse the Zamzummin, accuse not them, but Christ and his apostles. “ We have (says he) shut the door upon all such “ doctrines, i. e. that his adversaries charge him “ with ; with having no respect to the scriptures,

“ &c. In this position,—affirming that the scrip-
 “ tures give a full and ample testimony to all the
 “ principal doctrines of the christian faith : for we
 “ firmly believe, that there is no other gospel or
 “ doctrine to be preached, but that which was
 “ delivered by the apostles ; and do freely sub-
 “ scribe to that saying, let him that preacheth any
 “ other gospel, but that which hath been already
 “ preached by the apostles, and according to the
 “ scriptures, be accursed.” This is well said ; but
 badly explained ; and if it be not a curse upon
 himself, what is it ? For he says, “ so we distin-
 “ guish a revelation of a new gospel and new doc-
 “ trines ; and a new revelation of the good old
 “ gospel and doctrines : the last we plead for ; but
 “ the first we utterly deny : for no other founda-
 “ tion can any one lay, than that which is laid
 “ already : but that this revelation is necessary, we
 “ have already proved ; and this doth sufficiently
 “ guard us against the hazard insinuated in the
 “ objection.” Here is a distinction of the nicest
 importance ; a new jingle of logic to distinguish a
 thing from itself : for where is the difference, I
 pray, between a new gospel, and a new revelation
 of the old one. He is very willing to let you have
 the old gospel, if he may but come in with a new
 revelation of it. He likes your house extremely
 well, but why may not he burn it down, and build
 a new one ? He is a sword-cutler, and tho’ he uses
 no carnal weapons himself, lives by new vamping
 old swords, for the men of the world ; his great
 secret

secret consists in adding a new hilt, and a new blade, and still preserving the identity of the old swords, and selling of them for the same; there is neither fraud nor cheat in this, 'tis honest policy: for if he can put them off for the same, and his neighbours are but fools enough not to find it out, it is all well; for ye know the prime point is not to be detected. This, I think, all the answer such a bare-fac'd piece of impudence deserves: but we will bring this principle into social life; we have a system of statute laws, made by proper authority for our rule. It is presumed it would be thought very extraordinary for a private man, to come with a new revelation of them, and to pretend to certain spiritual senses in them, not founded on the letter; to come with his mystery without the history: if he were not hanged for his treason, or corrected for his insult upon the legislature, many another man would, for following his spiritual constructions; for by this means, a man might be a transgressor, without breaking the law, and hanged for his guilt, when he had strictly conformed to it. A hopeful plan this indeed! but a little too wild, and by much too scandalous, to need any further remarks. But we will come a little nearer the point yet.

A school-master, who intends to instruct his scholars, to form their manners, to disciple them; he gives them rules, instructions, and doctrines, for their behaviour in his family, and else where; the poor boys, who love their master, naturally think

think their master's rules are to be observed, as they are written. And who would not? A renegade thrusts himself into the family; tells the boys their master's rules and doctrines are dunghil letter'd stuff, &c. mind me boys, I am a spiritual man, I can tell your master's mind better than he can; his rules are ink and paper, mine are fire and light; I will tell you their mystery without his history. This ye may know without, as well as Hei Ebn Yokdan; nay better, for you shall have the mystery from me from the inward flagrat on my mind. If I have misrepresented Barclay here; when the reader has fairly examined the drift of his book, and the subsequent doctrine of his followers, I will give him leave to censure me; but not at random, for I have not wrote so. I am very well aware some readers will say, if I have not wrote at random, I have read so: that is true, but it is not my fault: for the greatest part, by far, of the books I have ever seen, were wrote at random; so that I was forced to read at random, or not at all. And I think this the highest compliment most of our modern authors deserve. Our commentators, for instance, have commented upon the translation, without being able to read the original: if reading them be not reading at random, I know not what is, I have done with them long long since, and 'twould be well if others had too: for they tell all but the sense of the text, and that very few of them ever concern themselves about; but leave their readers jaded, in the dark,

exposed

exposed and fenceless, liable to be tost by every wind of doctrine.

Now he drags in the canon of scripture, and “cannot see the necessity of believing it to be a filled up canon,” &c. His spleen at that frequently shews itself; and here he would insinuate, and make his adversaries affirm, that just so many books, or chapters, &c. were necessary to the filling up the canon. And here his fear is, that he and his friends shall not have the compleating of it. He will let you exalt the scripture, and canon too, as high as you please, provided you will but let him set his enthusiasm above it: or you shall have your old gospel, and your old canon too, only suffer him, and his holy brethren, to come in with their new revelations of it: ye shall all be viceroys, but he will be viceroy over you all. Yet he seems to be in a panic about the compleatness of the canon, lest that should put him out of office: he labours hard to make a breach upon it. It will be therefore necessary here to enquire, whether the compleatness of the canon consists in the number of books, or in the perfection and compleatness of that plan that is revealed, i. e. its adequateness to answer all the purposes for which it was designed; and whether what is revealed, be to be understood by an enthusiastic spirit, or by rational methods; if by the former, we had better have had no revelation: if by the latter, it is worthy of God to give it, and demands the attention of all mankind.

Man

Man was no sooner made, but God gave him an explicit revelation, external to his senses: no sooner man had sinned and fallen, but he gave him another, suitable to his fallen state; this was external too, and could not but be so: because man was in a body of flesh, and could take in ideas no otherwise but by his senses. The mind cannot frame any new cogitation which was not before, but only compound that which is; as the painter cannot make new colours, but must use such as exist in nature: he may compound them in millions of varieties; thus, the mind may deal with its ideas; compound and cast them into new combinations, but can do no more. This is a truth never to be overthrown, and vast are its consequences: logic used against this truth, is like stubble to the fire; metaphysics, loquacity, railing, caveling, ranting, &c. will do nothing here, unless it can be shewn that the soul can receive ideas, without the intervention of sensible objects, which I pronounce impossible. The Zamzummin will grant man had a revelation, but say it was internal: but they falsify here, as I have elsewhere, without fouling my fingers with them, shewn, in a more demonstrable manner than to admit of an answer; for which I then received the thanks of as learned men as any in Europe: but to return to the canon.

The revelation to man after the fall, for that is what concerns us most, was that a Redeemer should be born; this was the first promise; nor was it
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ever misunderstood by Jews or Christians, Gen. iii. 15. man was not left to grope here ; but had the plan of redemption exhibited to him in expressive emblems or hieroglyphics, from time to time : nor was he left in a condition possible to mistake. This hieroglyphic instruction, conjunct to the promise, to the express promise of God, contained in general all that the scripture contains now, or can contain, or our ideas reach ; and the whole scripture is but one continued explication of it ; and the mode changed from hieroglyphics to writing, for reasons obvious enough. So that the canon was more compleat at first, than Barclay conceives it to be now. There a redeemer was promised, and the part he was to take in effecting our salvation, made plain enough then, and to every one afterwards, but the Zamzummim, who winked hard, and refused to see ; for they were from the beginning an ignorant, obstinate, rebellious crew, opposers of God, and his revelation, that hated to be reformed. Cain was the first. The first promise was to send a redeemer into the world ; not of what tribe, or, &c. he should be. The second promise was more particular, for it shewed of what people he should be, viz. of the Jews, Gen. xxii. 18. The third promise was more clear, for it shewed of what tribe he should be, viz. of the tribe of Juda, Gen. xl. 10. The fourth promise is still more clear, for it shews of what family he should be, viz. of the family of David, 1 Sam. vii. 16. The fifth shews of what person he

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should

should be born, viz. of a virgin, Is. vii. 17. The sixth shews the place he should be born at, viz. Bethlehem, a city of Judea, Mich. v. 12. The seventh shews the time when he should be born, viz. seventy weeks of years, from the time of the prophet Daniel, that is, four hundred and ninety years, Dan. ix. 24. Those were absolutely fulfilled by the birth of Christ, which was an earnest that the many subsequent blessings relating to our salvation, to our supply here and hereafter, should also be fulfilled. Now, I pray, do all those promises, emblems, types, &c. that have been, and might be produced, relate to an inward law, or to an outward Christ? Was Jesus of Nazareth born, did he suffer, and shed his blood, &c. to be turned into an inward phantom? None but blasphemers will affirm that. It was by the crucifixion of his body, by the shedding of his natural blood, and laying down his natural life, that he compleated the work of redemption: therefore with his last breath he cried, “It is finished,” John xix. 30.

The New Testament was wrote history wise, and relates not only to the life and death of Christ, the redeemer, but contains the record of a variety of miracles to confirm the truth of the Old Testament, respecting the mission and mediatorship of the redeemer. And whether the canon of scripture had been made up of more, or of fewer books, it had been compleat, and stood in need of none of Barclay’s additions; and is too clear, to every honest mind, to need his new revelations: so that

it appears to me, to say no worse, he is an over-officious, impertinent trifler; and rather than not be a ——— of importance, has added rebellion to his wickedness. He pleads the compleatness of the canon cannot be proved from scripture: but I answer, the whole plan, or the method of salvation, compleat by the redemption of Jesus Christ, and all the parts of it, in which consists the compleatness of the canon, is revealed in, and *may* be proved, from scripture. So far as our finite minds can take it in, it is compleat: so that we are in no want of the books supposed to be lost, nor of any new ones; nor of new revelations of the old ones. The sense of those we have is too clear to need going to Rome, as Barclay fears, for their interpretation; tho' I would rather cleave to his holiness, than to the Zamzummim.

We read John xxi. ver. 25. “ There are many
 “ other things which Jesus did, the which, if they
 “ should be written every one, I suppose that even
 “ the world itself could not contain the books that
 “ should be written.” What tho' they were piled to the stars! or to be thwacked into Newton's infinite space! I am not mathematician enough to calculate the number of solid feet in the world, to know how many books it would contain: but I can tell this text relates not to the number of books, but to the want of material objects or images in nature to investigate their sense, and give us ideas of what such books would contain. From hence one would infer the compleatness of the

canon ; for if it be so compleat that we can grasp no more, to what purpose are additions. When this is deny'd to be the sense of the text, it will be time enough to enter upon a larger proof ; but an honest enquirer may read as he runs, it is so plain. See Matt. xix. 11. John viii. 37. Matt. vii. 23, &c.

You see Nicodemus was puzzled to understand the new-birth, tho' he had the great master of assemblies to explain it to him, John iii.

We will now attempt to put the Nimrodians out of their pannic about going to Rome for interpretations, and see if we cannot avoid it. But let me be as plain as I will here, there are five sorts of men will be never the better for it. In the front of these stand the Zamzummin, who pretend to have a supernatural director within each of them, which they are to follow without regard to the scriptures. Secondly, men who pretend to be directed by the scriptures ; but never learnt to read and understand them. Thirdly, men who allow the scriptures only to be read and construed as the apostate Jews have pointed and explained them. Fourthly, men who pretend the church of Rome hath a power to construe and supersede the written rules in scripture. Fifthly, men who neither regard scripture, church, nor &c. any further than it serves their turns ; but will each form schemes and will determine every thing by his own reason, and will demonstrate by his own data, by mathematics and experiments. What a number do those five
classes

classes include ! sorrowful to tell ! the more they
 read, the more fools they become, they had better
 sleep than read, and if they think, they think in
 fetters ; therefore when I have advised the reader
 to survey himself, and honestly to determine in his
 own mind, whether he be not in one of those five
 dungeons ; he will be better able to accompany
 me in quitting those brainless ———, while we
 attempt a sure way of interpreting scripture, which
 we presume will carry its own evidence with it to
 every impartial man, i. e. force its way into the
 well-disposed understanding, and extinguish Bar-
 clay's inward light. We say then, that the litte-
 ral sense is first to be sought, that by the history
 we may come at the mystery ; if this beginning
 be right, Barclay sets all wrong, for he seeks the
 mystery first, so that there is no medium ; one of
 us still must be quite wrong. But how is the literal
 sense to be come at ? To be sure not by seeking the
 mystery, not by guessing, nor dreaming, nor read-
 ing commentators, &c. not by Lexicons, nor by
 Jews, nor Gentiles, nor by chance. How then ?
 By taking the scriptures in their naked simplicity,
 by coming to them with a simple heart before God ;
 begging of him to direct, to preserve us from
 wresting them to any systematical or secular pur-
 pose, and to make them answer all the salutary
 purposes, for which they were designed, upon
 your souls and consciences ; thus I doubt not but
 you will read the scriptures profitably. But to in-
 vestigate the literal sense of them critically, let
 such

such as have learning consider the nature of language, and remember, that all language that has any meaning in it, is founded on natural and sensible objects, and must be so founded, or it becomes fantastical and arbitrary ; and this admits of no exception in any language. Take therefore a Hebrew bible and a Hebrew concordance, and trace the word you want to know the sense of so far, till you find it as a noun, the name of some object you are acquainted with, with its nature I mean, or as a verb descriptive of some action you understand ; the nature of that object, or action will give the sense of the word ; you need ask neither one nor another. When any man can overthrow this rule, I will shut up my Bible ; but I scruple not to pronounce an overthrow here impossible. I will give an instance for illustration ; Jeremiah was sent of a message by God, and when his reluctance was overcome, God says to him, “ What seest thou, “ Jeremiah ? I see the rod of an almond-tree. Thou “ hast well seen, for I will surely hasten the work “ and accomplish it.” The nature of the almond-tree is to blossom hastily in the spring, and as a learned gentleman observes, it is in full bloom before the rest of the trees are awakened from their winter sleep. Haste is therefore the nature of the almond-tree, and haste is the idea of its name, שָׁקֵד therefore wherever the word שָׁקֵד is found haste is its idea, and always will be ; here is no room for an arbitrary construction, nor danger of being deceived, as long as the stability of nature

re-

remains : instances might be multiplied, the lion, partridge, hawk, owl, spider, hog, &c. but we shall come to this again, before we have done. In the Hebrew language there is a perfect analogy between words and truths, and between truths and things ; so that as the scripture is the written exploration of natural beings ; so are natural beings and powers the finished interpreters of scripture. But, says the reader, what shall we do with the New Testament, which was wrote in Greek ? True. And it is as true the Greeks had no words to express ideas of divinity any more than the present American Indians, or any other heathen nation or language ; nor will the classics help out at this plunge. How then ? Compare the Greek word in the New Testament or in the Septuagint, with that Hebrew word for which it is used in the New Testament or Septuagint, and ye will not, ye cannot fail of its true sense where the word is frequently used.

I could give instances here, but that has been done so often, with so much evidence, that it is needless. The learned reader may be assisted herein by Mintert's Lexicon.

One would think a principle so evidently founded on and connected with common sense, and so strictly united to the very origin, root, and rudiments of language, should be sufficient to dissipate the fumes of prejudice and enthusiasm in this point, and make them fall before the ark of God. But, says the reader, what must he do, that can only read the translation ? Believe on Christ Jesus, and trust

trust in him and be saved ; nor can any man arrive at a greater perfection than that, with all the learning in the world ; nor need he, for that will make him humane, honest, &c. and fill him with every grace. But what must he do that cannot read at all ? Believe also in Christ and be saved ; hear the scriptures read, as often as he can attend the worship of God, enquire of good christians, beg God's guidance, according to the scriptures, and he will be directed no doubt to the refuge ; and may be a better christian than the learned man. But what must the heathen do ? Since we are not to be their judge, we have no business to judge about them, but leave them to him who has promised (Isa. liv.) blessings to them beyond our present conception.

If the mystery be discoverable without the history, then all above is wrong, and reading and learning may prove an incumbrance ; then ignorance will be a virtue, and the less a man knows, the wiser he may be. The next discovery we may expect, when such another genius as Barclay rises, can be nothing short of a metaphysical language, without sounds or signs ; an alphabet without letters, an arithmetic without numbers, and how many more wonderful things who can tell ! no man but one who had a whore's forehead, and could not blush, would have talked of the mystery without the history.

This is the proper business of a metaphysician, and that we may not mistake him, I will give you an exact description of him : He is a kind of a stilted fairy, of the Zamzummim tribe, his mam-

ma

ma taught him to chatter about the invisible world; who, after she had opened his skull, and taken out his natural brains, she washed it clean lest any dregs of common sense should be left; then she put in their room an archetypal whirligig, and when that twirls in his head, his tongue moves. The gig gives motion to his tongue as a mill-wheel does to the clapper. He is cloathed with an invisible mantle, which he always wears, for he cannot make himself visible; he lives in a dun mist where he makes a noise, but you cannot conceive what it is like; sometimes he arrives at a kind of spiritual articulation, will talk of things beyond the bounds of being, the plains of non-existence, as if they were so many meadows, as glib as if he had been there and gathered daisies in them; will tell you what creation, annihilation, and nothing is, as if he had performed the first and handled the last. His preceptor presented him with a fairy-fiddle; when he plays upon it he hums to it, and the Zamzummim are all in raptures at the music, but cannot understand the tune. The moment they come at any knowledge of the gammut, the first note that strikes their ears after that, jars them like thunder. He has a vast apparatus about him, and a great many folios have been written to describe it, and the way to unbind the invisible budget in which it is wrapt; but to no purpose, unless it be that they have tied the knots faster.

If any besides the Zamzummim should resent what I have written above, I should be sorry. Their

scorn I can annihilate by my contempt of it, nor can their javelins reach me; the finger of an honest man would press me heavier than their loins. But if what has been said in the foregoing pages be thought not sufficient to batter down their fortresses, we will level the artillery of scripture at them, at point blank, and see how they stand that fire; if they brave that, as I suppose they will, I will whisper a word in their ear, which they may proclaim upon the house-top if they please; that is, if their scalps were fenced with scales thicker and stronger than leviathan's back, they shall be pierced, wounded, and brought low, either by their humiliation or destruction. I leave them in the hands of him that formed them, and wish them salvation.

Imagination is the plasmator of the mind, forming images for itself; it is the beginning of a departure from God, when it is busied in matters spiritual. At first, it is wickedness in embryo; at last it is sin in consummation; God's revelation and it are true opposites. It is the devil's forge or anvil, on which he forms sin into shape. By it Adam fell; from it, as from its source, sprang all the false worship and heathenism in the world that ever was or ever will be; by it hell itself was founded. It is an evil and an accursed thing above all others, and always ends in bitterness. I am justified in this by the sense or idea of its root in the Hebrew language, and by the experience of all wise men; for it has, and always will be found, that the working of this plasmatorial power (for
so

so I take the liberty of calling it) in the mind, is the true cause of all our griefs and dolours, and but for this we should have none; Gen. vi. 5. "every imagination of the heart is only evil," &c. ibid. viii. 21. Exod. xxxii. 4. Deut. xxxi. 21. 2 Kings xix. 25. Isa. xxxviii. 26.—xliv. 9.—liv. 17. Jer. i. 16. Hab. vii. 18. 2 Sam. v. 21. Psal. cvi. 36, 37, 38, 39, 40. Hosea viii. 4.

Here the reader may take a view of the mischiefs of imagination, of a wanton mind, not fixed by the external revelation of God; careless about, or departing from that; here the reader is presented with a more hideous monster than ever Mandevil found: hence men have run into all conceivable errors; nor was there ever one that sprang from any other quarter. Man had never swerved from God but for the evil imagination of his heart; remove this and you remove the greatest obstacle in the way of his return. In scripture it is taken for obstinacy, stubbornness, and corrupt reasoning; nor is there a curse in all the bible, but this is its object; Deut. xxix. 19. "And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, tho' I walk in the imagination of my heart; to add drunkenness to thirst; the Lord will not spare him: but then the anger of the Lord, and his jealousy shall smoke against that man, and all the curses written in this book shall lie upon him, and the Lord shall blot out his name from under heaven; and the Lord shall separate him unto evil out of all the tribes of Israel, according

“ to all the curses of the covenant written in this
 “ book of the law,” &c. Jer. xxiii. 17. “ They
 “ say still unto them that despise me, the Lord hath
 “ said, ye shall have peace; and they say unto
 “ every one that walketh after the imagination of
 “ his own heart, no evil shall come upon you.”

Who say so? the opposers of God's revelation,
 the imaginers, the enthusiasts, 2 Cor. x. 5. “ cast-
 “ ing down imaginations, and every high thought
 “ that exalteth itself against the knowledge of God,
 “ and bringeth into captivity every thought to the
 “ obedience of Christ.” How is this to be done? by
 the random enthusiastic flights of imagination, or
 by rule? If by rule, what is that rule but the
 written word of God? For all contrary to that is
 imagination, which is the very thing to be brought
 down. It cannot work to destroy itself, to bring
 itself down; for the more it works the higher it
 rises, and the stronger it grows; it must therefore
 be something ab extra to itself, that must ef-
 fect its destruction, and produce in its stead an
 uniform simplicity in the heart; and what can that
 be, but the written word of God regulating the
 mind by its doctrines; not by any innate power of
 his own, but by that energy it receives by and
 from the spirit of God governing and directing it
 as his own instrument, I cannot conceive: those
 who can, would do well to furnish the world with
 their theory. Enthusiasm, metaphysics, the pre-
 tended law of nature, the moral sense, the fitness
 of things, eternal reason, relations, &c. are all
 fuel

fuel to the fire of imagination, and make it blaze the more, and instead of lowering exalt it, instead of extinguishing kindle it. I want to know where the Zamzummim will repair to next, for, I presume, I have pretty well swept away the refuge of lies. If they will point out the deficiency of my beefom ; I promise with the next to sweep the dirt away they think I have left, or to recant ; but now I think on't I have not done, there are some nasty corners yet want rummaging, some bundles of lies need unbinding. I have some precious anecdotes too, but shall reserve them. Our author has treated the scriptures so as that no man should detect him ; his sentiments are easily known, but has reserved a retreat, like De Foe,

I love with all my heart The independent part
The warring cavalier So hateful doth appear.

When he comes to his universal saving light, he blunders on to page 196, he has not the courage to throw the masque off, but lets it slip ; and after a great deal of unintelligible language about his metaphysical manner of investigating the mystery of Christ, and making it profitable without the history, he shews his reader that he knew nothing of the matter ; and in aid of his ignorance, he brings in his old dish of sous'd nonsense, his bull rampant, his mystery without the history, and though he stole this pattern of his divinity from Munster,
stole

and catch'd this spiritual ague, this metaphysical calenture of Knipperdoling, would persuade, that it is supernatural revelation ; but that none but he and his friends are under its influence, though it be universal.

The reader will be so good as to indulge me here to appeal to his common sense, and judge for himself, whether a mystery be conceivable without the history. He will also observe, that a mystery in scripture is the spiritual idea to be raised from a material image ; or it is the intellectual sense of what the schools call a metaphor, (this is what I mean by it) ; to talk of a mystery without the history, is flying higher than the Tutonic philosopher, the highest strain of metaphysical madness I ever heard of. It is a feast without food, a language without sounds, a something included in a round square, or a square circle, I can't tell which ; but I can tell, if it be not the highest pitch of gibberish that ever dropt from the mouth or pen of man, I am not a rational creature. He, p. 145. affirms the inward light, he talks of, to be distinct from the soul and its faculties, &c. from reason, conscience, &c. but after all, leaves the matter in midnight darkness till he comes to p. 177. and then, after all this ado, it proves at last, to be no more than a guilty conscience ; for there, after having abused the papists, the protestants, Calvinists, &c. he goes on to describe this inward light; take his own words :

words : “ It checks and reproves the wisest of
 “ them all in secret, neither can all their logic
 “ silence it, nor can the wisest among them stop
 “ it from crying and reproving them within ; for
 “ all their confidence in the outward knowledge
 “ of Christ, or of what he hath suffered for them.”

We are here left in thick darkness, to grope after this inward and universal light. Strange ! for it is a mystery more profound than any that ever the Rosicrucians acknowledged ; we are however to wander after it till we find it, or be——. In the mean time, we are to sit in a profound stillness, to hear our Apologist babble about it ; and when we have heard him out, he has said nothing, but darkened counsel by words without knowledge. And after all he has said, we are left to conjecture that his inward and universal light must be either, first, the conscience ; or, secondly, a light ab extra to the conscience ; or, thirdly, a light set up in the conscience ; or, fourthly, a cheat palmed by the devil upon the world, to deceive them.

He denies it to be the conscience ; but his description of it distinguishes it not from conscience ; for he asserts its universality, its controuling powers, &c. and makes it possess the dominion of conscience ; and if it be not conscience, one would ask, what is it ? For conscience can, and does perform, all the offices of this inward light. His mistake seems to arise from his not knowing the nature of conscience, nor what it is. Conscience is not con-natural, it is not con-generated

with our being or nature, but with our principles; it cannot give itself existence, nor teach itself. In short, it has no existence till we have received external instructions; then those principles which we have received into our understandings and admitted for truths, be they true or false, give being, life, and light to the conscience. If supernatural light be afterwards spread in the mind, I had rather say, if supernatural power be afterwards exerted on the mind, when it is so, it gives those truths an energy. How? By alluring or persuading the will to bring them into practice, according to the written word of God, and not merely by spreading light on the mind; for then the most knowing men would be the best, whereas we generally find they are the worst; yet without knowledge the heart cannot be good; so that ignorance is no virtue. Secondly, if it be a light ab extra to the conscience, a something that is not the conscience; the man that has them both is in a dreadful condition; for suppose the best, that this inward light and the conscience agree; if they are not the same, one of them must be superfluous, and the man has got a cumbrous principle within him, that can do him no good: but if they disagree, and be at variance, the one commanding, the other controuling, what is he to do? Here are two competitors for dictatorship, both of which he cannot obey, what is to be done in this case? Get rid of the conscience to be sure, to obey the inward light! Or, thirdly, if it be a light set up in the conscience; so the conscience

is

is its vehicle, and contains or harbours a something, a tenant, that will turn it out of doors, and take possession; or if it be combined with the conscience, without an external directory, I doubt it is like combining wild-fire and gun-powder, and putting the direction of both under the care of a mad-man. It behoves the Zamzummim to be a little particular here, that we may know what kind of thing, what principle this inward light is; whether the conscience be to direct that, or that the conscience. If the conscience be to direct that, it is extremely strange the law was not wrote upon Moses's conscience, and not upon tables of stone; and if that be to direct the conscience, it is stranger still that the law was written at all, or that we had any kind of external revelation. Or is this inward light and the conscience inter-twisted and incorporated? That cannot be, for then it could not guide the conscience; for the guide to the conscience cannot reside in the conscience; because the conscience is a correlate to an external law or doctrine, and from its very nature must be so; which law or doctrine is its rule, and gives the idea of truth to the understanding, which the understanding assents to, and embraces as a principle, and when that is not followed, the conscience becomes guilty. Nor have I the least doubt, but that from this nasty swamp rose our Apologist's inward light, his ignis fatuus.

The reader will no doubt observe, we are now in the condition of a dog in a cross-way, when he

has lost his master : for they say dogs understand logic, and can infer. I have seen a dog in this situation ; he stands at first with his understanding nonpluss'd, at length he recovers his reason ; my master must be gone one of these four ways ; he smells at three of the ways, and finds his master is not gone in them, therefore without more ado he runs the fourth, and overtakes him.

To prove this inward power and life universal, and preached to every creature under heaven, he quotes Rom. chap. i. If Barclay was not either totally ignorant of scripture, or under a fatality, he wrote with a soul blacker than his own ink. One could not have believed it possible for him to mistake the point so much ; to quote a chapter so directly against the light of the heathen world, to prove them enlightened : a chapter written to shew the amazing ignorance, darkness, blindness and stupidity, the unnatural wickedness, the total inability of the whole heathen world to know God without an external revelation, and that their inward light was darkness, unable to direct in divine, natural, or moral matters. Read the black catalogue of crimes charged upon them in that chapter ; consider further, those crimes were committed devotionally, and made up a part of their formulary and ritual. Compare this chapter with Lev. xviii.—xix. and xx. mentioned above, and with the whole heathen worship, and doubt, if you can, of its sense ; but it may be proved at any time : cease therefore to wonder at Barclay's ignorance.

If

If they think to rescue him by the sense of the 19th and 20th verses, they will be mistaken; and if they will read the verses as honest men read scripture, they will see, when they attempt to overthrow what is here asserted, they will only get themselves in a trap. This was what led Barclay himself into it (i. e. his non-attendance) for after he has tinged his reader with his metonymy, and discarded the outward declaration of the gospel, he tells us it is the power of God unto salvation; that therein is revealed the power of God from faith to faith, and the wrath of God against such as hold the truth of God in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them, i. e. revealed it unto them; to shew and to reveal is the same. But says our Author it is an inward revelation, whereby we can discover, discern, the eternal power and Godhead. This is not true, as shall be made appear presently. And had Barclay been at all acquainted with the way, by which the soul, according to its nature and inhabitation of the body, must receive ideas, he would not have exposed himself thus.

That God has access to the understanding, no man in his senses will deny; but yet, I presume, no man in his senses will affirm, that ever God taught mankind in a metaphysical way; or that the patriarchs, prophets and apostles, were taught otherwise than by conveying ideas, and so intelligence, to their minds, by natural and sensible ob-

jects ; for, for man, who is a part of, and stands in nature, to dream of going beyond, or of taking a transnatural leap or flight for intelligence, is very extraordinary ; he must have transnatural organs first ; before the bat can fly with the eagle, it must get its wings plumed. God only is metaphysical, we are natural, and so incapable of receiving ideas in a metaphysical way. It would be affronting the reader to suppose he does not see the truth here ; but we shall come to it again presently.

After many vaunts, that he and his friends are chosen by God to be the first fruits to plead with the nations, he goes on, page 191, to extol the light of the heathen philosophers, without knowing that the external revelation of God had been spread, by tradition, through the whole heathen world, and that some of those he mentions, Plato, &c. I mean, had more than probably conversed with the prophet Isaiah, or seen his writings ; for in some of his works you have Isaiah's very language and images, as Dr. Cotton Mather has shewn. But, as above, he has slipped the masque ; for in all his long dissertation he has attempted to blind his reader's understanding, with what he calls his inward light : that does all, and he has no more use for external revelation than a toad has for a tail ; it would incumber him : and if he could prevail with his reader to believe he had proved the existence of his inward light by scripture, when he has made it thus destroy itself, he has
done

done with it. He now attempts to clinch the nail he has been driving so long, by a quotation from Augustin, which is of a piece with one of our modern commentators making the evangelists steal the Pater Noster from the Talmud, without considering that the evangelists wrote one thousand seven hundred years ago, and that the Talmud was not more than about eight hundred years old; and that instead of the evangelists stealing it from the Talmud, the Talmudists stole it from them.

“ Augustin also testifies, in his confessions, lib.
 “ 7. chap. 9. that he had read in the writings of
 “ the Platonists, tho’ not in the very same words,
 “ yet that, which by many and multiplied reasons
 “ did persuade, that in the beginning was the
 “ word, and the word was with God; this was in
 “ the beginning with God, by which all things
 “ were made, and without which nothing was
 “ made, that was made: in him was life, and the
 “ life was the light of men; and the light shined
 “ in the darkness, and the darkness did not com-
 “ prehend it. And albeit the soul gives testimony
 “ concerning the light, yet it is not the light, but
 “ the word of God; for God is the true light,
 “ which enlighteneth every man that cometh into
 “ the world; and so repeats to the 14th verse of
 “ John i. adding, these things have I read.” What
 then? Suppose it were true that Augustin had read
 this story in the Platonists; does it follow from
 thence, that the Platonists were inspired, or that
 Augustin was a wise man in believing it? I have
 read many a lye in my time, besides the under-
 writ-

written one, many an interpolated, and many a wrested passage; nor does Augustin's story stand clear of such an imputation. It would have been kind in Augustin, or our apologist, to have quoted the passage from the Platonists, perhaps the cheat had been discoverable; hush, we must take care and not be detected, for then it is all over with us, the game is out.

Cardinal Bessarion laught at Trapezontius for the pains he had taken to prove Aristotle had a perfect knowledge of the Trinity, when Aristotle had only said the number three was much used in sacrifices in his time; yet I believe Aristotle knew just as much of the Trinity as the Platonists did of the first chapter of John; but neither they nor any other heathen ever did, or could know one syllable of the revelation of God but by tradition. I will not dispute but many of them knew more of it by *that*, than our apologist by all his reading; for p. 26. he denies the necessity of any revelation but the inward, and the whole tenor of his book is to besmear and cast contempt upon the outward. Why? because he understood nothing at all about it, therefore he cavils at it like a school-boy at his book which he likes not, nor understands.

But as I know of none silly enough to believe the story above, I shall take no further notice of it; but shall examine his next story a little closer: P. 193. says Barclay, "there is a book translated from the Arabic, which gives an account of one Hai Ebn Yokdan, who, without converse with
man,

man, living in an Island alone, attained to such a profound knowledge of God, as to have immediate converse with him, and to affirm that the best and most certain knowledge of God, is not that which is attained by premises premised, and conclusions deducted ; but that which is enjoy'd by conjunction of the mind of man, with the supreme intellect, after the mind is purified from its corruptions and separated from all bodily images, and is gather'd into a profound stillness." This is a damper, and of as high authority, as authentic as the history of the dun cow of Dunsmore-heath, or that of the dragon of Wantley, written in our own country and language. Wonderful ! wonderful indeed ! that any man of common sense should endeavour to impose upon his readers and affront them in so gross a manner, as to tell such a story as this seriously ; had I been told that such a foolish tale had been in Barclay's book, if I had not seen it, I should have doubted : a story that has lye wrote in capitals in its front : and when any one has the front to justify it, or the folly to believe, I will tell him how modest and how wise he is ; or if the reader will excuse me, I will tell him, he is an impudent fellow or a fool.

“ Thou volant goose, cuz to Domingo's train,

“ Thou metaphysic'd ganfa, whose lewd brain

“ Out-lies old Lucian, and like some flown

“ gaffer,

“ Tell'st tales more monstrous than doth Leo

“ Afer ;

“ Dost

“ Dost think the world (when they thy whims
 “ fies see)

“ Will ought admire but a mad head in thee?

“ Base, fronted fool! who for the active day,
 “ And inlarg’d light mistake’st the moon’s dull
 “ ray; (eyes fail,

“ And like some bird of night, ’cause thine

“ Dost adore shadows, and at sun-beams rail.”

“ Dost think that knowledge comes to thee innate,

“ As preaching on a sudden to thy pate?

“ No sure; thou art a simpler brother; fye!

“ I must alarm thee with hue and cry.

“ What art? From whence? No presbyterian

“ fure,

“ No academic rat, thou’rt holy, pure!

After Barclay has treated the scriptures as Mahomet did his witnesses in the well, (i. e. when he had got himself proclaim’d a prophet, ordered the well to be filled up, and a heap of stones to be raised upon the spot, as a memorial of the event, and to kill the man he had collusively got there, lest if he got out he might live and tell tales) to tell such a tale as the above, to magnify his universal light, and to depreciate the scriptures, is a crime for which I want a name, as well as for the man that can tell it. I am here in the condition of the Ammonites, Deut. ii. 20. who, when they had a groupe of men among them of our author’s stamp, were at a loss for a name for them, at length hit upon Zamzummim, as the most infamous they could think of. But I purpose not
 to

to quit so prodigious a story as this thus, for it deserves our attention. And here I ask the Zamzummim, those false worshippers of a false God, how Hai Ebn Yokdan arrived at language? for I will take upon me to say, no man ever had it by inspiration original. The next question will be, whether any man ever thought without language? nor do I scruple to affirm that impossible. But it is presumed Yokdan was a philosopher, and could write too; how came he by the power of the alphabet? For how he could arrive so far, without language, is to me inconceivable. The inward light of the Zamzummim, perhaps, can help us out here. It would be extremely kind to lend us a lift, and explain this wonderful mode of instruction; for sure I am, the first man came not ~~at~~ language this way. This is at least as high a mystery as Dr. R——'s method of propagating children without a woman; but when he comes to tell us how it is to be done, it ends in a nonplus. It is pity our author had not given us the name of the book containing this wonderful story, or told us whether he did not invent it himself. His own authority is quite as good as the Arabians, the greatest part of whom were Sabeans. Sabeans! who are they? I will leave for the present the exploration of that people to the inward and universal light of the Zamzummim; neither their learning, till they have improved it, nor their dictionaries will help them out here; nay, if they were to raise George Fox from the dead, with his twenty-four lan-
Z
guages,

guages, it would leave them in the dark as to this point ; but I will give the poor things a clue to find it out, and if they are tractable, and behave like good boys for the future, I will tell them more hereafter. They were a-kin to, and incorporated with the Arabs, but were Zamzummim, who had mistook the true object of worship, and worshipped their false god, according to their own imagination ; an ignorant, impudent brood of enthusiasts, who lived by plunder, scalping, and murder, &c. and for their success in those exploits, gave their god thanks. I shrewdly suspect Hai Ebn Yokdan was one of them ; but since our author would advance the human nature so much above its present standard, I say, go to the ant, thou sluggard, consider her ways and be wise :

Go mock majesty ! go man,
 And bow to thy superiors in the stall ;
 Through every scene of sense superior far !
 They graze the turf untill'd ; they drink the
 stream
 Unbrew'd ; fears, fruitless hopes, regrets, dis-
 pairs,
 Mankind's peculiar ! reason's precious dower !
 No foreign climes they ransack for their robes ;
 Nor brothers cite to the litigious bar ;
 Their good is good entire, unmix'd, unmar'd ;
 They find a paradise in every field,
 On boughs forbidden where no curses hang :

Their

Their ill no more than strikes their sense, un-
stretch'd

By previous dread, nor murmur in the rear;
When the worst comes, it comes unfear'd, one
stroke

Begins, and ends, their woe; they die but once;
Bless'd incommunicable privilege! for which
Proud man, who rules the globe and reads the
stars,

Philosopher, or hero, fights in vain*.

The difference between a man and a beast is now to be considered; the latter was never intended to be the subject of a law, nor to receive doctrinal instruction; therefore we see them quickly arrive at their utmost perfection; but few of them ever arrive at it, but perish, without the example and instruction of their parents; for take a bird or a beast, from its dam, feed it till it be one year old, turn it loose, it knows not how to get its food, it must starve, mere instinct will not direct it; nay, its own species will kill it, for not understanding their manners or notes. This I have seen in a variety of instances, take a cat, or a duck, &c. keep them wholly from their respective dams, and from their kind, the one will run away from a mouse, and the other avoid the water with great fear, &c. See the pains the cocks and hens take to teach their young to peck their food, and scratch to find it. I once

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saw

* Young's NIGHT THOUGHTS.

saw a brood of young jays taken from their nest, and hung in a cage upon a tree ; the old ones brought more worms to feed them in an hour, than all the men in the parish could have found in that time. The Nimrodians may laugh at those trifles if they please, but they are grave matters, and real entertainment to wise men ; and prove too, that even the brutes, though they are apt scholars, must be taught. Man was formed to be the subject of a law ; or I had rather say, to be a disciple, and instructed in a doctrine ; and in this consists the moral difference between a man and a beast ; man was made capable of being instructed to a much higher degree than a beast, therefore has not those quick instincts they have ; and as he has not those quick instincts, nor indeed scarce any at all, if he were left void of instruction and example, would be more a beast than they. What is called reason in man was never intended to be his sole guide ; but was given him to render him teachable, and to enable him to understand the external revelation of God, and by analogy to take in the intellectual meaning of it ; but the soul while in the body is not the subject of intuitive instruction.

But a wild Arab stares us in the face here, and bears witness against us. It is really pity our author could not have produced a more reputable witness, and not have selected one from the vicinity of a banditti of rogues, a den of thieves, robbers, and murderers ; from a language too, which no man can, to any degree of certainty, understand. But any thing will do to abuse his
reader,

reader, destroy the use and necessity of written revelation, and prop the credit of his universal light. If this story proves any thing, it proves all our gentlemen fools, for not sending their sons to the deserts of Arabia, or to Syberia for education; for not destroying our schools and universities; for not putting an end to this mischievous and chargeable way of external instruction, since the internal is so much better; one would at least strongly recommend it to those who design their sons for preachers, to take great care to prevent their being taught to speak, to write, or reason, for it will make them profound ignorants in comparison of Yokdan. If this story be not told with a design to invalidate the use, design, and importance of the external revelation of God, and the necessity of external instruction, and to support the credit of his universal light, it is told to no purpose; and if it be told to that purpose, our Ogite has proved himself a dwarf in understanding, and shewn himself a stranger to God's word, his works, to the nature and frame of his own soul, to the origin of his ideas (if he ever had any) and to common sense. I suppose his worst enemy will not wish to have him sunk lower; for the category he stands in now, is somewhat below that of a rational creature. The justice of my treating him thus, shall be left to the reader to determine, when we have done. God himself cannot be known, nor his works, without an external revelation; and here I scruple not to affirm, that no man, ever to this day,

day, understood them at all without one. Whoever contradicts this, it lies at his door to name the man who did, and to give us a catalogue of the objects so known : I will give him till doom-day to execute the task, and in the interim laugh at him. They have not another instance to produce besides Yokdan, and that is forged ; Crusoe will not be heard, and I am prepared, for I have retained Jan Bosher, Raziel, Sophiel, Tzadkiel, Raphael, Piel, and Mitraton, all patriarchal preceptors, besides Peter the Hanoverian, for my witnesses against him, and doubt not but by the mouths of so many witnesses the truth will be established, and Yokdan's testimony overthrown.

Some have been so foolish as to think children would naturally speak the Hebrew language, if they were taught no other. This is a mistake, and has been confuted by Psammeticus, a king of Egypt, who, desirous to know man's most ancient and natural language, caused two children to be separated from all society of men, and to be nourished by two she goats, forbidding all speech before them ; the children continued a long time dumb, at last pronounced bec, bec, the king being inform'd, that in the Phrygian language bec signified bread, thought the children call'd for bread ; and from thence concluded, that because they spake in that language, which no man had taught them, therefore the Phrygian language was the natural speech of man. An idle conceit, for doubtless bec was only the language the children learn'd of the goat
nurses,

nurses, who received ease by their sucking, and saluted them with bec, bec, from whom the children learned it; so much as they heard they uttered, and no more; and if they had not heard that, they had not pronounced it, as is evident from men born deaf. Malabdim Elchebar, the great Mogore or Mogul, was in the same error, and thought man had a certain proper language by nature; he caused thirty children to be brought up in dumb silence, to find out whether all of them would not speak the same language, determined to frame his religion according to that nation whose language the children should speak, as being the religion which was purely natural to man; but the children proved all dumb, tho' there were so many of them; whereby it is evident that language is not natural to man: the first man had it by divine instruction, but all his posterity by imitation*.

More examples of this sort might be given; but I doubt the Zamzummim are so prepossessed against all truth that fills not their coffers, that it would find no other welcome with them, but such as a true Saviour found amongst the false Jews. Had Hai Ebn Yokdan been amongst those children, and taught them to tell lies, as well as to speak, no doubt but the miracle would have been applauded, and acknowledged to have been an outward miracle too. I will leave our apologist and his Yokdan now to shift for themselves.

But

* Purchas Pil. Lib. i. chap. 8.

But the pertinacious Zamzummim will object : For all that thou canst say, the scriptures are ink and paper still, a dead letter, and uncertain, and must remain so without our inward light, our spirit ? Ink and paper they are ; but every spirit besides him, who was their author, rots them, i. e. destroys their use ; this is the peculiar office of the spirit of our Apologist. The earth we tread on is a dull, dark, contemptible, scorched or frozen lump — void even of an anima mundi, or any plastic power of its own ; but when the appointed vivifying agent of God, the sun, diffuses its influences, and sheds its salutary beams upon it, what pearls are in this dunghil ? What glorious colours and tinctures doth she discover ? A pure eternal green overspreads her, studded and embroidered with infinite variety and beauty, roses red and white, golden lillies, bleeding hyacinths, celestial odours, and the smell of Lebanon, surrounding ; what infinite variety of fruit, corn, pasture, &c. does she afford for our sustenance and comfort ? Now when we can regale ourselves with her odors, and gratify our appetites with her bounties, and abstract her products from the dunghil where they grow, when we can gather her fruits without treading her surface, we will hearken to the abstractions of the Zamzummim, and feast our minds with their prophetic frenzies : but, in the interim, be content with our allotment, and gather God's manna according to his own appointment, and leave

leave them to chank their fullen meals by themselves.

The publishing the scripture to mankind, the authority by which it is confirmed, the sacred veneration all real Jews had for it before the incarnation, and all good christians ever since, bespeaks its excellence. And unless the modern Zamzumim will maintain it was written only to bear testimony to their inward and universal light, and when that was established, to become unnecessary, and that they are wiser than all men have been before them; I see not how they will be able to eclipse it: their inward light will not do it. But if that be so clear, self-evident, and universal, as their Goliah makes it, page 4, I see not what pretence they can have to call in an external evidence to its support: for if it be clear and evident in the breast of every man, it is the idlest thing in the world to seek proof from the Bible, or any where, beyond one's self, for confirmation of it. To enquire abroad, for a self-evident principle within, is foolish. It is lighting a candle to the sun; putting on spectacles to find out that we have got eyes. To make the scriptures bear witness to an inward and universal light, is therefore to make a tool of it to serve a turn, the better to expose it to contempt, by making it hew itself to pieces, and destroy itself. That point carried, they would soon throw off the masque, establish their hierarchy, and copy after their ancient hero Nimrod. Then I doubt not but we should soon see them

hunt men for a word, as was the case in Pennsylvania in 1692.

Behold one of those Nimrodian Theomantists arrived at perfection of manners and power! He walks grave and solemn, viewing his steps till you would think him an Atlas; absorbed in meditation he enters the temple of imagination, where is a raised railed bench (an Alcandára); down he sits with the holy sisters promiscuous, waiting for a fantastical breeze: if it be delayed, he betakes himself to artifice, and sits with grim face more than half concealed with a slouched hat, sighing and groaning, heaving his shoulders, plying his elbows, like the handles of a pump, to fill his bladder-breast with wind; this done, up he stands, with haggard eyes gloating ready to start, and breast ready to burst; now he begins with hollow voice, to mutter his vain and vile imaginations, till by an artificial gradation he becomes tempestuous; now, void of grace and grammar, he disembogues his unnumbered phantoms in all directions, quick as flame in the smoak of a pitch-pot. He now grows hotter and hotter; now he beats his breast, labours, and throws his arms about; now he sputters, screams, hisses, grunts, howls, roars, &c. you would think it were a vulcano in miniature, working to a dislosion; and as Milton says, comparing great things with small, presently he disgorges in torrents of burning brimstone. Thus outrageous and furious is his zeal for reformation in all but the knowing ones; they understand

derstand one another, and soberly walk off to a friend's house to regale themselves, with their travelling expences allowed them.

This is but a faint description of their œconomy; M———n could explore the whole, but good man he is upon a mission; but gave them full proof, on his return from another, that they had not the spirit of discerning. But to return to our Nimrodian rāpsodist; before he quits the temple he bursts into a torrent of words, at first inarticulate, by and by like a thunder storm arrived, we hear him——Ye know, my friends, we are privado's to the great king Nimrod, and by his indulgence we are allowed liberty of conscience, i. e. to do what we will: but besides, the various temples he has built, the various modes of worship he has established, are past our count; we may worship at them all by turns; but let us abide by the three of greatest antiquity; those are the temple of Baal Mammon, that of Bacchus, and that of Imagination, where we are now assembled: the holy prophet Esdras, ye know, mentions this. When with grave pace, by adjournments, we walk to the temple of Bacchus, ye know, my friends, when over the flowing bowl, with what high zeal we proclaim the honour of the Gods of silver, and the Gods of gold, and that we worship them stoutly with our whole hearts; and, when our strength fails, for our zeal lasts longest, we quaff the bowl for recruit; and, when well invigorated, we move to the temple of Baal Mammon, and there cele-

brate them with such high zeal, as to engage the wonder of the world. But when there, ye know, my friends, we substitute another word in our worship for simplicity, and for human prudence another; and those who cannot pronounce our Shibboleth, we turn out for lunatics. But I must tell you, my friends, the strong holds of the Zam-zummim are attacked, and shall we let our old allies want succour? No. Let not such a thought enter our minds, nor the whisper be heard in our camp. Let us therefore consider our strength, our wisdom, &c, and unite our whole force to defend their ramparts; nor conceal our antiquity any longer, for we are descended from the mighty king Nimrod, the founder of the great Babylon; and though we are not now in the local Babylon, we have the true spirit of the spiritual Babylon, which, according to our fundamental principle, is the thing we most look at (for we mind not the letter.) The נפלים were our ancestors, they were men of renown of old. The ענקים too, another name of very high renown, were of our family, a venerable body of men they were; at length they went into the country of רפאים, and there they dignified them, and called them זמזמים. Those are the names we glory in, because hereby our pedigree is known, and under them we commence philosophers, and are wiser than Solomon; superior to Esdras, to Zoroaster, Empedocles, Aromasis, Pythagoras, Phreculphus, Homer, Socrates, Proclus, Plutarch, Thucydides,

des, Picus, Aristotle, Seneca, Cardan, Sleidan, Turpin, Merlin, Jamblicus, Porphyrius, Maximus, Simon Magus, Apollonius, Mahomet, &c. Moses, the patriarchs and apostles. Those have all missed the mark of truth, have all been fabulous secretaries; we can correct them all; for we perfectly know the great secret of the Mekku-balim, and can hunt the green lion as well as they; we understand the Persian wisdom, the philosophy of the Greeks, the cabala of the Jews, the Pythagorean science of the formal numbers, the Platonic sovereign remedy, which seats the soul in perfect tranquillity, and preserves the body in a good constitution, by the faculty it hath to reconcile the passive effects to the active virtues; we know the secrets of the spagiric art, of astronomy, physiognomy, oneiroscopy, chiromancy, metoposcopy, elioscopy, geomancy, &c. we know more than all the patriarchal school-masters put together; more than Mitraton, &c. more than Bacon, Bungey, Ripley, Scotus, Van Helmont, Paracelsus, Agrippa, &c. we understand geometry, inward music, astrology, meteorology, &c. we understand all the strange and miraculous effects that have ever been; the golden hen of Sennertus, the magnetical unguent of Goclinus, the lamp, and invulnerable knight of Burgravius, the ideal powder of Quoetanus, the fulminant gold of Beguinus, the metallic vegetating tree of the alchymist; we have seen the automata of Dedalus, the tripod of Vulcan, the hydraulics of Boëtius, the pigeon of Archytas,

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the iron fly of John de Mont Royal; we have examined the books of Cham, Solomon, and John of Salisbury, of dreaming; we understand the tincture and the turba of the mystics, the ensophs and the zephoroths of the cabalists, the tetragrammaton and the shemmemphoreth, the sacrifices and conjurations of the dæmonographers, the Orphean mysteries, the magic of Pausanius; can turn beans into blood, write with it on a glass, expose it to the moon, and read the characters in the stars, beckon them and they come. Some of our friends have made rivers salute them, stopt the flight of eagles, killed serpents, tamed bears, put a live ox in a basket, and at one cast thrown him quite across the Atlantic. If ye doubt here, my friends, ye are but half-bred Zamzuminim! What will ye do with the wonders behind! When I display to you our knowledge of the transanimation, of the metempsychosis, the mysteries of the gymnosophists, the composition of Pandora's box, the make of Jason's fleece, the size of Sisyphus's pebbles, the amputation of Pythagoras's golden thigh, and how the river gushed out of it; of the seven spirits that taught us the seven liberal arts; they are under the government of the moon, when she is in conjunction with Jupiter in the Dragon's-head, we are heard infallibly. Ye know the capers our friends cut, their transnatural leaps exceed the capreols at Sadler's, or those of Del Phœbo, or the dance of Merlin's giants: fools! they are forced to make use of externals, ropes, &c. but by the activity of
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our inward light, on our Adech, without the use of ropes or muscles, we spring spontaneous beyond the cometary system, cap the stars, and with our metaphysical stilts on, can stride their distances to an inch, and measure their diameters to the tenth of an inch, without my crometers ; we wave our bonnets to none, no not to Trithemeus, we want none of his tables and calculations to find out the genius of men, the flagrat on our Adech will out-shine all his calculation ; we want none of Le Loyer's eccho, nor Theodoric's vault, we can hear at any distance with our inward ears ; nor Hermoldus's bottle, we understand geography without ; nor Virgil's brazen fly, nor his brazen statue, nor his trumpet, nor his shambles, nor his image of stone, nor his fire, nor his brazen archer, nor his brazen bridge, nor his golden leach, nor his quaking dancing tower ; we can without their externals perform exploits more miraculous than those ; nor want we Helenandus's, nor Aelex Necham's babble about them ; for by the irradiation of our Adech, and when our spiritual Jumnizum is in fermentation, we are in possession of the first paradigms in the archetypal world, and in immediate contact with the Illich primum, and thereby instantly effect the Illich supernaturale, by the Illich magnum, and the Illich crudum ; we are perfectly acquainted with the Iliaster, primus, secundus, tertius, and magnus, and are hereby admitted into the kitchen of the ancient Demogorgon : here commenced our acquaintance with the Xeninephidei, they

they shewed us the fountain Iliadum, from whence springs perpetually the metaphysical Anthracó-Theó-Salenítrum, they put the flagrat of it under our direction. It is by a dextrous management of this spiritual pyrography we perform all our wonders, and by its flagrat could at once burn and destroy the ideotæ. But kn—a, kn—a, we let the fools dance in their exterior circle, while we sit and laugh at them in our metaphysical center.

But this is not all, my friends, for as our inward light, so our morality, is internal. The law of nature, ye know, is an internal principle: for tho' it be universal, and universally acknowledged, yet you see it is discoverable by none but ourselves and our second-sighted friends: a number of Biblical upstarts, who plead for a Mosaic theosophy, and an evangelic morality, are blind as bats, and can't see it; nay, they have the impudence to deny its existence, and laugh at those who assert it: but none of them love us, because our inward light and the law of nature agree, and require spite for spite as soon as the sun is set. The first principles of that law, ye know, is to get what ye can, and keep what ye have; to take care of yourselves, and let the devil take the hindmost. This, ye know, is the very spirit of it; its property and life: besides it is sound sense, good policy, and true Zamzummism. Therefore give the fools the hearing, and laugh at their whine. What would they be at? What do they complain about? Would they hinder a man from biting his neighbour's head off?

off? From seizing him as a hawk does a sparrow! from swallowing and making but one morsel of him? From burning his neighbour's barns to raise the price of his own corn? From selling his brother and his children into slavery for six-pence a-piece, if he can thereby enhance his own fortune? From ruining and fleecing the poor, the widow, and the orphan, when they stand in competition with his honour or interest? From a little bribery, perjury, and cruelty? What! if a ship be stranded, would the fools have us suffer the crew to get ashore, and save the merchant's property, and not knock out their brains, or drown them, but let them live to tell tales I'll warrant you! and we lose a hoghead of tobacco by it? Ha! ha! Would they have a fleet pass by a lee-shore in a dark tempestuous night, and decoy none of them in by false lights? Wherefore do they think rocks were made, but to dash ships to pieces? Would they have the tradesman not take the advantage of his customer's ignorance or poverty? Nor ever tell a shop-lie? Nor ruin his friend, because he himself has got most money, and he can do it under colour of law, and find advocates and witnesses, &c. just fit for his purpose? Sure the fools never read Machiavel. It is the custom of our country, it is a part of our œconomy, by which we get gear: it is human prudence, 'tis true personal politics for every man to take care of himself, and let the rest shift, or sink to the roots of Ætna, &c. Great is Diana of the Ephesians; and glory to the memory of our worthy

ancients who taught us this way of shrining in those parts of her dominions. Therefore let the idiots go beckon the stars and declaim to the rocks. We taught the negroes to sell one another, we bought the first, and find our account in carrying on that trade ; we taught the American Indians to get drunk ; we bartered bottles of rum and gin with them for acres of land, and then cut their throats to prevent their claiming it again. We get money by selling them liquors still to intoxicate them ; nay, we get a double gain hereby, for then we huckster with them. We gain also by converting them from idolatry to the embracement of our inward light, under the idea of making them good Zamzummim ; here also a double gain arises. And what ! would the fools have us quit those profitable branches of business, and be ruined by a reformation, and quit our hives for the poor shelter of a hollow tree ! who would be fools then ?

I doubt not, my friends, but ye have attended to the high flights of our understanding, and observed the high advances we have made beyond the men of the world ; and, how easy it is for us to arrive at wisdom, truth and certainty, and that this is the precious fruits of free thinking. It had never been thus with us, had we made the scriptures our primary rule, and not got rid of that clog ; therefore you see, my friends, the necessity our worthy ancients were under of getting from under that yoke, and cutting the tramels of Moses, Paul, &c. Who would be fetter'd, that could be free ?

free? Be enslav'd by reason and revelation! fye, fye upon it! I hope you will never more give up your liberty, nor return to Egypt; ye see now, my dear friends, 'tis but conceiving a thing to be true, and, with a jerk, it becomes true that moment; its certainty too is come at in the same way. Our doctrine of perfection, and our whole system is firmly establish'd by the same artificial stratagem. Shall I tell you the manner of it? I will. It is done by a flagrat or flash of light, from the archetipal, metaphisical moon upon our Adech, that is, our interior or invisible man, representing the forms of all things to our minds a priori, which our outward man doth frame and imitate with its hands, both of them operate according to their nature. By this means it comes to pass, that we can lead Moses, Paul, &c. by their noses, and make them truckle too; therefore stand fast in the liberty wherein you are. If the men of the world call for your credentials, and mock because ye have not such as they can understand; laugh at them again, abuse them, and call foul names as your worthy ancients did; but be sure you maintain your gravity; thus you will be an honour to your profession, and worthy the name wherewith ye are called; those are our fortresses, our strong holds; as long as we keep them, they will keep us; therefore they are obstinately to be defended, or all is gone; for if they beat us out here, we are scatter'd at once, and inevitably ruined. But as long as we can keep this inward citadel, and wink hard,

their artillery cannot reach us, i. e. we cannot feel its force, we are invulnerable, and though our adversaries know their artillery is infinitely better than ours, we do, and ye are, to maintain ours is the best, that we have conquered them, and they are conquered; and shall we depart from it? Let not such a whisper be heard in our camp. It is high treason! 'tis rebellion against the commonwealth of the Zamzummim.

By this means we have the power of creating or annihilating principles or truths, just as they suit us or we want them; for instance, whatsoever we would have to be true, we imagine may be true; we then put it into our reverberatory, and give one agitating heat, and out it comes true; you see we imagine it till it becomes true, and then we believe it, because it is true. We might illustrate this by the marks impressed upon the fœtus; it is a similar case, and here is nature on our side. We pare off excrescences too in the same easy manner. A truth, according to the perverted judgment of the men of the world, stands in our way; we put that also into our reverberatory, and with one agitation it comes out false. Thus, my friends, we have the art of transmutation: if ye want to know how we learned this art, we will tell you. The apostate Jews, from the Talmudists, maintain the whole world was a grant to their forefathers, and belongs to them; therefore it is all their own that they can get, and when they have got all a man has, they have not cheated him; but

but he has cheated them by keeping what belonged to them so long out of their hands ; our forefathers leer'd at this, thought it a precious principle ; but as they were Haggareens and not Saracens, thought it would not pass, therefore put it into their reverberatory, and behold, out comes a golden calf formed according to our liking. This object we worship, we kiss in token of adoration, and this is the principal part of our interior œconomy ; but we tell not this in Askelon, we all know the use of policy and stratagems in war, those were the finest our forefathers could imitate or devise, and shall we depart from them ? Indulge not the thought.

This is the temper, this is the frame of the wandering mind of an enthusiast, and his manners are as above. And, besides the authority of the scriptures, I have seen it too often in my converse with the world ever to depart from those sentiments of them to the day of my death. The Atlantic and the British channel does not more naturally flow into each other, than enthusiasm and infidelity ; they are twins, and such twins too, as maintain a mutual transfusion of dreams into each other by a kind of interchangeable intercourse ; they are only different branches from the same stock ; therefore there is nothing more common than to see an enthusiast turn infidel, and the infidel in his turn to have his enthusiastic fits. I have known at empest at sea, or a thunder storm, or a total eclipse, &c. effect the latter ; and a little success,

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the love of money, &c. effect the former. The Zamzummin are both by turns ; enthusiasts at their mosques, infidels at the taverns ; at the former they are ready to burst with devotion ; at the latter will mock at immortality, laugh at a future judgment, plead the oppressor's cause, &c. Nor is this to be wonder'd at ; for principles, whether fixed or variable, produce effects similar to their nature ; principles, and actions are like life and breath, as sure as we live we breathe, as sure as we have principles in our minds, correspondent actions flow or follow from them ; and whether those principles are formed by ourselves, or adopted, it is all one ; for there is no action but flows from some principle ; nor any principle but is productive of some action. And but for this, education and preaching would be the foolishhest things in the world ; whether those principles are founded on truth or error in the mind, the outward actions in the man's life will demonstrate. This is so true, that the very mentioning of it to a thinking man is proving it. This is what has, does, and will determine the manners of all men, in all nations, as long as time endures, as sure as fig-trees bear figs, or thorns prickles. A principle fixed in the mind is like a sheet anchor to a ship, it stays it ; and if it fails, leaves it a drift to be stranded. This strikes the difference between the honest man and the rogue, between the wise man and the fool, between the saint and the devil, between the true scripturist and the mad enthusiast. This is the true

reason why the latter can never be convinced of sin. This is the reason why men are so stupid as to maintain the doctrine of perfection, &c. because their principles were originally home-born, or rather hell-born, so essentially wrong, from a corrupt root nursed in a mind blinded with pride, ignorance, prejudice, &c. to so high a degree as to approve whatsoever itself devises or imagines. When therefore they make their inward light (or which is the same thing) their devices and imaginations, the rule of right and wrong, of truth and error, then whatsoever they devise or imagine, is right in their own eyes, and must be so; for they declare to own no other rule, nor reason, nor scripture, nor law. I would ask therefore, nay I have a right to demand an answer from such who are thus far gone in a mania, but on this side Bedlam, How is it possible they should ever be guilty of sin in their own apprehensions; or how is it possible for any man to convince them that they are? If such doctrine be not opening the flood-gates upon us to deluge us in every conceivable abomination; if this be not a declaration of war against scripture, reason, law, property, christianity, and common sense; if this be not spreading the doctrine of devils amongst us, unbinding Satan, opening the gates of hell, and letting his legions loose upon us, with their whole artillery of plagues, mischiefs, curses and ruins; I know not what is! If I have wronged them, they are to shew wherein: I am not conscious that I have: for though I have not
drank

drank up the ocean to know if it be salt, I have drank enough of it to convince me that it is. Tho' I have not read all their blasphemous rubbish, I have read enough of it to convince me those are their prime principles, if they have any; and shall, I presume, give the reader demonstration they have not changed their sentiments, or renounced any of the errors of their worthy ancients; but still cleave as firmly to the imagination of their hearts (for their inward light is nothing else) as ever.

It will be replied, perhaps by friends too, that there is a kind of enthusiasm which the scripturists run into, which you take no notice of. Did you never see an enthusiast that owned the authority of scripture? I wish I could say I had not: for the man that preaches falsehood in the name of the Lord, is like to do more damage than he that preaches it in his own name; but though this be a sorrowful truth,—a truth it is;—the latter trusts to his own imagination to guide him, without the letter of scripture; the former trusts to his own imagination, to construe the letter of scripture; the one thinks he can do without the letter of scripture at all; the other thinks he can come at the sense of it without any pains, or proper qualifications; the one rejects it, he knows not why; the other cleaves to it, without being able to render a reason for it; the one cleaves to his reason, as he calls it; the other to his system, prejudices, &c. and perhaps neither of them ever spent one hour's pains about it. I know of no remedy for this, in the present state

state of things, unless christianity, and the grounds of it were taught our youth, instead of heathenism : a change I expect not to live to see ; though the mischief has been complained of by the greatest men that ever wrote in this kingdom, and is confessed, by the very conveyancers of that heathenism, which they substitute for christianity. But what should I think, I pray, of the men that should take my son to teach him the mathematics, and instead of teaching him the mathematics, teaches him to play at shuttle-cock ? A retrospection of our divinity and comments for fifty years past, I mean in general, and our present manners, will shew how nearly I have hit, or how widely miss the mark. But however bad, as things are, if the scripturist be honest, his enthusiasm neither will nor can hurt himself, nor the public much ; he may have whims, and flights, and foolish constructions in circumstances, but he cannot quit the turn-pike road, *let me call it so*, the king's high-way, for bye-paths. The other, the madman, he determines he will travel in none but bye-paths, for bye-ends too, tho' he breaks his shins, and falls into pits ; and will affirm or swear it is the right way. The one is like a hog un-yoked ; the other like an ox that knows his master's crib, and abides by it : the first wanders and strays from home, roams at large, till he is in want ; then with fury he falls upon every thing in his way, and sticks his tusks in his master's children, if he can find them ; while the other remains a quiet, orderly, and useful creature, and

draws in the plough every day. This is, for aught that I have seen, the true state of the case, and indeed I have seen enough to undeceive me, if it were not.

But, says the objector, there are those who pretend to own revelation, but don't believe it. True. Those are not worthy of the least credit, they live a lie; the worst words, with the worst senses, in the English, or any other language, are by much too weak to convey the idea of *their* guilt. I want the help of Barclay's metaphysics here to conceive of it. By their fruits ye shall know them; avoid them; for they carry poinards concealed to stab the scriptures, and take money for it. Had not the history of the gospel assured me the whole herd of swine, into whom the devil entered, had been drowned, I should have suspected some of them had escaped, and got amongst us in this disguise. If such men there be, they represent the prince of hell, and are the first-born of the devil. A little while and their masque will be pulled off, and their transformation fail them by a true retrogradation.

But, says the objector, you place too great a weight upon what you call the nature of the Hebrew language, and are mistaken, for there is no connection between words and things; words originally were, and continue to be, arbitrary. What if I have a mind to call a bull a mouse, and tell the world what I mean by it; is not the one name as proper and as natural as the other?—I own there
is

is no natural connection between a sound, and a bull, a mouse, a duck, or any thing else; that the sound of a trumpet is as good a match to green, as to scarlet, notwithstanding Mr. Locke's blind man thought otherwise. This is granted, and ye can ask no more: but I will grant you more, to wit, that in all the heathen languages there are arbitrary words; that we have many such in English, such as hobgoblin, spectre, fairy, witch, &c. but then those words have no meaning, because what they name are not objects of our understandings. Custom has changed the names of some things, which new names are as natural as the old ones, and will always be so, in all languages in fluxion. But this reaches not the point. The imposition of names, and also of words, by which actions are described in that language originally, were arbitrary; and no man in his senses ever contended for a natural connection between simple sounds and simple objects; or between sounds and any objects. This is not the point. But as the creatures each of them had their distinct, instincts, proper natures, and peculiar qualities, whether animate or inanimate; the specific nature, &c. of that creature (object,) of which so many letters in that language becomes the name, stamps the idea to that word as long as time endures, without danger of fluxion. For instance: the name of the spider, in that language, as the spider is a natural weaver, signifies, as a noun, a weaver; as a verb, to weave, weaving, weaved, &c. The name of the hawk, in that lan-

guage, as the hawk is naturally the most quick-sighted creature, signifies, as a noun, a seer; as a verb, to see, seeing, &c. Those, with the many other instances that the reader may add, it is presumed, are sufficient to shew the nature and invariable certainty of that language. This was stamped upon it by God himself. Therefore the more a man understands of it, the more he will know of the natural world, and the more he knows of the works of God, the better he will be qualified to understand it. Now the Zamzumminim may stretch their trumpet throats and leathern lungs, and hoot it off the stage, if they can. They may mock, and sneer, and brave it out at the coffee-house, or the tea-table; for there is a bold ignorance, which passes for philosophy, as well as for christianity, and hath her confidants, and will keep them in countenance: but methinks I see them sneaking off from the sacred barrier, as if the plague and the Hebrew language were inseparable.

But let the dupes consider that the account above of the nature of the Hebrew language is pretty much the case in all languages, abating for the want of the stamp of divinity on them, and allowing for their fluxion. We have a well known creature called a duck: why do we call her so? Because her nature is to duck, and dive under the water; and when we see a criminal put into a pond, and made to plunge under its surface, we say he is ducked, &c. now the bird must have her name from her nature, or the action must be denominated

nominated from her name, which you please; or it happens by chance, that the name of the creature, and that of the action, should agree: by chance it happened not; for our forefathers were not fools.—A bar is a well known thing in English; gain is much better known; compound those two, and it will be bar-gain: when two men agree to deal together, they huckster about the price, i. e. they bar each other's gain; hence a treaty about the price of goods is called a bar-gain. Instances in all languages might be multiplied.

But we live in an age so extremely polite, that a man runs the risque of being censured for a fool, if he cannot dissemble and speak pleasing things, if he cannot swim with the stream, and conform to mens prejudices, &c. and call that reason, which in reality is madness. This humour has got the better of our understandings, and our morality too. We may write about mortar, but must let the hod alone, nor mention the labourer for the world, tho' the mortar be lost. We may write against piracy, but by all means take care of the gentlemen adventurers characters; those knights of the ocean must be left untouched there: for no doubt they rob the merchant only to reform the captain, and but for that the good men would catch fish for their livelihood; and who but an ill-natured fellow would conceive of their actions in any other light? Can any one think that robbery is their principle? No sure. I have just reason enough to know that a principle is not an action, nor an ac-
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tion a principle ; but it tells me too, that they are like nature and her produce, and are vitally connected ; and as sure as nature sprouts in the vernal season, so sure will principles burst into action in their season : therefore to censure a man's principles, abstracted from the man that avows them, is a piece of metaphysics more refined than Barclay's. For what, or who does he write against in his *Theses Theologicæ* ? And when he abuses the Papists, Protestants, Episcopalians, Presbyterians, &c. are those persons or principles ? I think they were bodies of men, and the worst of them, his betters. Therefore if any one charges me with writing with an unchristian temper, or with a persecuting spirit, or with personal spite, I shall deny it, and ask whether there be not more humanity in attempting to keep men out of dangerous traps and snares, than spite in disciplining those that would decoy them in ? For revenge I have none : besides I have treated them more genteely than they have their adversaries, or the scriptures ; and as far as principles can be separated from men, I have writ against the former, and not against the latter ; nor wish to see any man, or sect of men, persecuted for conscience sake ; nor do I claim a right to judge any man, tho' he makes a stalking-horse of his conscience, till his own overt-actions make him manifest. For it is my settled sentiment, that every man, who has a conscience, has a right to worship God, without interruption, according to that conscience. But it follows not from hence, that every
man

man has a right to propagate doctrines contrary to divine and human laws; to preach down christianity, and set himself up for God; to demand our first-born for sacrifice, and our daughters for prostitution; to set up Jupiter, Saturn, a stump, a dark-lanthorn, &c. for the object of worship; to preach for such dumb Gods, and plead his conscience for doing so. Private judgment is the right of every man, and while he keeps it to himself, in his own breast, no man has a right to molest him. Levellers, thieves, rebels, murderers, &c. if they keep their judgments private to themselves, depraved as they are, would never be called to an account, nor hanged. But it is presumed, if they were to set up lectures, and make proclamation to prompt men into the practice, or to teach them the execution, of those tenets, it would be deemed an overt-act in them, and be no longer treated as a matter of private judgment. If I am told these things are not matters of conscience, I ask who says that? He who knows not what an erroneous conscience is: for the basest actions that were ever known have been justified, yea enforced, by some mens consciences, and the commission of them imposed by authority; or else they had never been introduced into the heathen worship, as they actually were; nor would a man choose to be answerable that they would not creep in again, if authority were to indulge, or connive a little. A conscience without a rule or law, is in fact no conscience at all; and if the rule or law be not external,

ternal, no man can tell what to make of it ; it has no limits for a man to transgress, nor bounds which he is to keep within ; it is a wild, unbridled notion, a chimæra, a mere pretence, an expedient to do what is right in our own eyes, without controul. There is indeed a strolling gipsy thing, which the Zamzummim nurse, and call conscience, a kind of a night hag ; it never stirs but when men are asleep, and sleeps when they are awake ; nor starts at all but at the sound of a drum, the singing of psalms, or at the approach of a tything man. Suppose the laws of a kingdom lie cross to the mind of a man that really has conscience, what is he to do ? Preach against them, resist and rebel ? No. What then ? Peaceably obey ; or suffer the penalty ; or keep out of those circumstances whereby his conscience is entangled : but he has no right to raise scruples in other men, nor to spread pernicious doctrines amongst good subjects ; and if he does, it ceases that moment to be private judgment. An enthusiastic, whimsical, erroneous conscience, not directed by scripture, may urge a necessity of promulging its adverse sentiments ; but as from hence anarchy, rebellion, disorder, and confusion have sprung, such a conscience is fitter for Bedlam than society.

Man is naturally born a subject, the greatest prince upon earth was born one, and so he must remain, till birth-right, or suffrage gives him rule. Bowing the body, and uncovering the head, have ever been tokens of this subjection, and an acknowledgment

ledgment of it in all ages ; this the Zamzummim require from their own servants, altho' such servants be of the same communion or faith with themselves ; but they must not pay that compliment to any other, no not to the king, tho' this is a respect due to superiors, and enjoined by the scriptures ; and unless a contempt of the former, and an opposition to the latter, be the reason why they refuse those civil and immemorial respects, it is hard to find another ; for surely there can be no more crime in bowing my body to my superior, than in standing before him like a pillar of BRASS ; no more crime in putting off my hat, than in wearing it without a button ; the matter, with respect to conscience, is indifferent, unless a man makes it a point of conscience to be a clown. But, I presume, this was, and continues to be, a piece of policy, to keep their disciples from going to other places of worship, and so to keep the dupes in ignorance.

Wherever I am a subject, I am obliged, by the laws of God, and that kingdom, to pray for, and promote the peace of it, and its well-being, with all my might, and to remove, if possible, every obstacle that stands in the way of it ; and if I am required, by authority, to fight in the defence of the natural, or stipulated rights of my king, or my country, and refuse ; from that moment I lose all right to claim protection from my sovereign, and from the laws. For suppose our restless, perfidious, and vigilant enemy, the French, should at any time invade us, every man's

life, peace, liberty, wife, children, and all is at stake; religion, property, law, and all is overturned, if they succeed: in this case, and to prevent it, it is sure every man ought to fight; and he that would refuse, is a worse man than I can describe. He becomes accessary to the blood of every one that is killed for want of his help, and is a murderer as much as if he had killed them with his own hands; he is a traitor to his country, and guilty before God. To beget and nurse children in such principles, or to proselite men to them, is to rob the king of so many subjects. The rank Papist will cut our throats, and those, for whom I want a name, will stand by, and see it done. It is a maxim allowed, that the strength of a country consists in the number of its inhabitants; but the more of that brood possess a country, the weaker it is, for they encumber the soil where good subjects would thrive. The defence of our country, our natural unforfeited rights, when they are unjustly attacked, is a due to posterity, to our children; it is the work of the Lord, and has been esteemed so by all nations, and is commanded by God himself, and by the mouth of his prophet. Jeremiah xlviii. 10. pronounceth the man “curst that doth this
 “work of his deceitfully, and that withholdeth his
 “hand from blood.” In the last scandalous rebellion, when we wanted men more than money, when I considered the vast number of Papists that waited but for the signal to massacre every man they met, and the number of the pretended sancti-
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fied race, that would have been spectators, without striking a stroke, it filled me with indignation. But though they pretend not to love shedding of blood, they love booty; for some of the holy brethren were concerned in privateering the last war, and it is presumed too, at that very juncture, and were in high joy when they had taken a prize: if this be not saving their own, and bartering other mens blood for booty, I have no name for it. What a farce is here? They can't fight, for conscience sake; they must not wage war, nor pay to the support of it; but no sooner is it declared, but they rush into war and blood, make reprisals, pay their quota, and divide the spoil, and preach and meekly plead against it all the while. Methinks I find some readers here suspect my veracity, and with astonishment ask, if such men live? Yes they do. Who are they? They are Zamzummim. What are they? I want language.

If the laws of my country require me to pay tythes, the same authority that requires other taxes from me, requires the payment of tythes, and I am to pay them; for the same authority is at all times ready and forward to interpose and secure to me my life, liberty, and property, whereby I am enabled to pay taxes and tythes, and live peaceably and comfortably; for which reason they are as equitably due, as the rent of my house to my landlord. I take a house or farm, subject to those tythes or assessments, the payment of them is the terms upon which I take or possess the house or farm;

therefore those tythes or assessments are as much due as the rent; and if I refuse to pay them, or give unnecessary trouble to the collector, I am as much a thief as if I stole to the amount of the sum intended to be retained by me. I find smuggling *prohibited* by act of parliament; I never heard the smugglers preached or printed in defence of their practice. Why have they not? Because it is against the law of God, and the kingdom; and they have more modesty than to justify such a work of darkness. I find the payment of tythes *established* by act of parliament; the Zamzummim preach and print against the payment of them. Why do they? Because they were originally the appointment of God, and are established by the law of the kingdom, and their non-payment a work of darkness; and I doubt it will be hard to find another reason for their refusal. What is smuggling, I pray, but a refusing of custom to whom custom is due? What is the non-payment of tythes, I pray, but a refusing of custom to whom custom is due, originally by the appointment of God, and by the law of the kingdom?—But smuggling is a trifle with the Zamzummim.

We have a vulgar story of a boy that would not learn great A, lest he should be made to learn B. It is said of the monkies, that they will not speak for fear they should be set to work. The Zamzummim cannot be taught to swear. Why? Because they must then be made to serve as jurors, sheriffs, &c. &c. &c. Whether their not being
admitted

admitted to serve on juries, as sheriffs, &c. now be an indulgence vouchsafed them, or a contempt cast on them, I will not take upon me to say; but sure I am, there are few men in London but would give a considerable sum to be exempt from those services throughout their lives. But since they will swear at a pinch, as George Fox, &c. it is the more extraordinary they should refuse in common, unless it be because it is the command of God, Deut. vi. 13.—x. 20. Gen. xxi. 23, 24.—xxiv. 3.—xlvii. 31. Isa. lxv. 16. Jer. iv. 2. Ps. lxiii. 11. Heb. vi. 13, 16.—vii. 21. we find the patriarchs, priests, prophets, kings, &c. religiously swearing by the God of heaven, and the apostle Paul calls an oath the end of controversy: nor is any solemn swearing forbidden by Christ, but by the heathen objects of worship, and by such things as are not the true objects of worship.

But they are said by some to be a respectable, by others a formidable body of men. Why? Because they have artifice, and some of them are rich: but where lies their importance, I pray? When a certain gentleman was greatly behind, in the late election, it was given out the Zamzummim had not poled, and that they would fetch him up: but when it came to the point, were they able? Had they any votes? And did he not lose his election? And is there one in five hundred of them that are upon the livery of London? And those that are, are they not in the lowest companies, and will the
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others

others receive them ? The solution of those queries will determine their importance.

When I had wrote this, I turned to our Apologist, to see what he had to say about war and tythes, page 329—515—556—569. Here I find him at his old trade, torturing the scripture, flying to the fathers, despising John Baptist, and tacking revenge to war, &c. But all I find worth notice is his construction of Matt. v. 38, &c. “ Ye
 “ have heard that it hath been said, an eye for an
 “ eye, a tooth for a tooth. But I say unto you,
 “ resist not evil: but whosoever shall smite thee
 “ on thy right cheek, turn to him the other also,”
 &c. Our Apologist saith, “ These words, with
 “ respect to revenge——do forbid some things
 “ which were lawful to the Jews, considering their
 “ condition and dispensation; and command unto
 “ such as will be disciples of Christ, a more perfect,
 “ eminent, and full signification of charity,
 “ as also patience and suffering, than was required
 “ of them in that time, state, and dispensation,
 “ by the law of Moses,” &c. I speak it with the highest contempt and detestation, when I say the devil could not have put a more false construction upon those words of our Saviour. A Hottentot that had read Moses would have known better. What! was it lawful then by the law of Moses to take private revenge? No. I doubt our Apologist is chargeable with more than ignorance here. If not, he has imposed upon himself and his readers,
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by taking it for granted that it was, and that the law of Moses did allow of private spite and revenge; that if a man beat out my eye or my tooth, I might revengefully knock out his, and so for any other injury. **ASTONISHING IGNORANCE!** He has surely the most dead-doing hand at construing scripture of any man that ever took a pen in hand. He has shewn himself here to be as great a stranger to the law of Moses, and to the Greek language, as that ignorant fellow George Fox was to English, i. e. to know nothing at all of the matter. He has no right to plead prescription here, because he pretends to have an infallible spirit within him: besides, to follow a multitude to do evil, is incompatible to a man of perfection. What if some of the commentators have blundered here, they all have not, and must Barclay blunder after those that have? Strange! But I hold it as a prophanity and blasphemy, thus to treat, to abuse, the law of Moses, and its author God, by making private spite and revenge one of its precepts; but this is the true spirit of the Zamzummim, to besmear the scripture with their poisonous slaver, like an African serpent, to make the carcase of his prey digestable. This chapter deserves a particular comment, to rescue it from the corrupt glosses of some commentators, as well as from Barclay's ignorant construction. I have neither time nor room here: but in short, Christ here reprehends the corrupt sense given of the law of Moses, by those

those in rule, τοῖς ἀρχαίοις, i. e. the Scribes and Pharisees, &c. for their perverting the sense of the law of Moses. An eye for an eye, a tooth for a tooth, &c. was a rule for the magistrate in the execution of his office, and not an indulgence to revenge and spite. A law of retaliation. When any man had beat another man's eye or tooth out, the magistrate was to decree the aggressor's eye or tooth to be beat out, Exod. xxi. 24. Lev. xxiv. 20. Deut. xix. 21. but the injured person had not the least indulgence for private spite and revenge, on the contrary, was commanded to love his enemy as his own soul, and if he saw his ox, or his ass, &c. in a ditch, he was in any wise to deliver him, and if our apologist's disciples cannot see this, I would recommend Tobit's collirium to them.

On Luke xxii. 36. that he that had not a sword should sell his coat and buy one, he would insinuate from Origen, “ that we ought not to look
“ at the letter, but understand the will of the
“ words ; for that an outward sword is not here
“ meant.” But he treads here as on a bog, and gets off by dogmatizing. The reader that understands the felling an outward coat to buy an inward sword, and that understands the use of it too, is certainly qualify'd to be captain-general of his Majesty's forces in America, and to instruct the Pensylvanians, i. e. the Zamzummim there, to conquer the French *without money or men*, and to beat them without fighting ; he shall have my
vote

vote to be immediately mounted upon Pacolet's horse, and whiffed away to admiral Boscawen, to teach him to kill the French without powder and shot; but I doubt they would laugh at such a metaphysical opposition.

His doctrine of tithes is really below notice. "The Levites, he says, were one of the tribes of Israel, and so had a right to a part of the inheritance of the land, as well as the rest of their brethren; and having none, had this allotted them in lieu of it." Very true. And have the preachers of the gospel forfeited their natural right to farming, and trading whereby our sustenance is now obtained and may be justly called our inheritance? and are they not by the very nature of their office secluded from farming and trading? and are they and their families indeed to starve and embrace dunghills? Or are they to have admission to a public fund, and take out their travelling expences, as the Zamzummim do, and huckster as they go? the reader shall judge here. Our apologist would insinuate, that his friends preach free-cost, which is not true. Preach did I call it? Not a man amongst them ever preached yet. They stammer at the gospel, but glibly cant the language of Babel. Preaching, in all languages, signifies publishing glad tidings of peace, God's good will to mankind, a proclamation of salvation by Jesus of Nazareth. The Zamzummim lisp at the very shibboleth of this, they are dumb dogs here, and could never bark it out. Their

tongues and truth in this point are antipodes: Here falshood flows from their lips, as water from a natural spring, one would think Tobit's sparrow had brooded in their synagogue, and had defiled their tongues as well as their eyes. I have said above, that they have not renounced the errors of their forefathers; and that they have not, may be seen in the epistle from the yearly meeting held in London, by adjournments from the 19th of the fifth month 1755, to the 24th of the same inclusive, &c. sign'd, John Gurney. A quaint enthusiastic cant runs through the whole, "but above
 " all things, to give attention to, and have your
 " dependance on the spirit of Christ, the word of
 " divine Wisdom, the universal teacher. As you
 " come up in faithful obedience to the requirings
 " of this inward and immediate teacher in your-
 " selves, you cannot fail of having a due regard
 " to the exhortations and advices of those whom
 " the same spirit shall excite in love to minister to
 " you; such as these you will have in esteem,
 " and regard as co-workers with that universal
 " grace and good spirit of God, to the secret
 " dictates of which, in your own hearts, you ex-
 " perience their testimony to be correspondent.—
 " Labour diligently to have your minds gather-
 " ed to the gift of divine grace in your own
 " hearts, that so you may witness a profiting by
 " coming together.—The Lord continueth of his
 " salvation, to all such as are devoted in soul
 " to follow him faithfully in his holy requirings."

And

And after a great deal more mimicry,—“ Brethren,
 “ we think it needful to remind you, of standing
 “ fast in our ancient and christian testimony against
 “ the payment of tithes, and all other methods
 “ of contributing to the support of a hireling mi-
 “ nistry, lest we be found in the practice of up-
 “ holding those things, which the testimony of
 “ truth led our worthy ancients through mani-
 “ fold sufferings to oppose.”

They quote and make use of scripture in this epistle near twenty times, for what, I cannot conceive ; for, according to the doctrine laid down in it, it is “ the teachings of the holy principle
 “ wherewith they have been visited ; the attentive
 “ waiting upon the principle of life and virtue, by
 “ which *alone* they can be established.” That is the point they are to attend to, and by which they are to be instructed. What then has the scripture to do here ? I cannot tell. If the reader understands such language, I congratulate him ; but confess I don’t. They own here, their inward light is dwindled and shrunk into a principle. I doubt not but it is, and a very evil one too ; but I really always thought that men were taught principles, and that principles did not teach men.

We see by this superficial piece of stuff, this epistle of theirs, (which without doubt they hold in higher esteem than the epistles of Paul and Peter) that they still think themselves immediately inspired ; that they still advise a disobedience to the

laws of the land, in not paying tithes ; that they still justify the errors, the farago of their worthy ancients, i. e. their forefathers ; so that they are notoriously mistaken, who conclude they have renounced them ; nor has any renunciation ever appeared. Indeed, who they mean by their worthy ancients I cannot tell, whether they mean the group cited above, or George Fox and his ignorant gang. If they mean the latter, it is an impropriety to call men that lived within 70 or 80 years, Ancients ; I doubt therefore they look back as far as Babel. But one would ask by what authority this general assembly or convocation is held ? The Toleration Act suffer no dissenters from the establishment to hold general convocations with their doors lock'd, barr'd, or bolted to keep any one out ; nay, the episcopal convocation cannot sit without the king's letter ; nor the church of Scotland without his commissioner. The Zammim regard not that ; but hold their general convocation from all parts of the world, with their doors guarded by stout fellows, that none may approach but faints. A holy cabala no doubt ! but, O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united. — I doubt not but they will here charge me with treating them with ill-manners ; but I repeat it again, I have treated them with better manners and language too, than they ever knew how to treat their adversaries, the scriptures, or christianity. They may plead the roughness of my brush, as a

suf.

sufficient reason to treat the whole with contempt ; but if this performance be contemptible, it is because my adversaries were so. Be that as it will, I know it is far above their match, and that they will never be able to give an honest answer to it.

But if the spirit moves them to a reply, I will shew them what they have to do, that they may not mistake their business.

They are to shew that the patriarchs, prophets, apostles, &c. had all their revelations made inwardly to their minds, and that their inspirations were merely intuitive without any external objects, signs, or &c. to assist them.

They are to shew, that the soul, while in the body, is capable of receiving ideas thus intuitively and immediately without the instrumentality of her senses ; or the intervention of sensible objects ; or that we can conceive of, or contemplate metaphysical objects without the help of natural ones, and give us some examples of this ; or, in Barclay's words, give us the mystery without the history.

They are to shew, that they understand what God has revealed in scripture, by their inward light, without any artificial means ; and produce a little better proof than their patron has done.

They are to shew that God has been deficient in his external revelation to us, and that there are some doctrines necessary to the christian life not
re-

revealed; or some that stand in need of new vamping; and that it is necessary for us to have new revelations beyond what is written, to qualify us for that important service; and that all the world were in the dark till their friends enlightened it in 1648, and that till then they had not a sufficient revelation of the mind of God.

They are to shew that mankind, without any external revelation, was originally, and continues still, capable of knowing God without one; and that the revelation to Adam, Seth, Noah, &c. was only internal. When an attempt is made to prove this, I will prove that had Adam been of the Zamzummim stamp, he had never fallen; for then he had had no law to transgress.

They are to be very careful to produce their vouchers for the history of Hai Ebn Yokdan, the story of the shoemaker, pages 82, and 310, and to acquit, if they can, their patron from the charge of folly, or ——— for telling such stupid tales.

They are to shew, that I have misapply'd, so misconstrued, the texts quoted in this pamphlet; not according to commentators, but the original, and oppose their metaphysical mystery to my real history, solely by their inward light, without any other means; this would bring us along-side again. If they fail herein, they are what I want a name for ——— Their pretences have been high in this respect, here is an opportunity put into their hands; if they improve it they may shine, if they decline it, it is confessing the glory is departed, or
that

that they are deceivers : but suppose they could shew I had mistaken every text I have quoted, what then ? It would prove that I had been a fool, but not that they are inspired ; for unless they can, by inspiration, investigate the sense of every text in the Old and New Testament, their pretences to new inspirations is a degree of impudence the heathen world never exceeded, equal to that of Manasseh, when he thrust the worship of the true God out of the temple of God, to establish that of an image too filthy for me to name here.

Since the same authority that forbids smuggling requires the payment of tithes, they are to shew the real difference, in point of conscience, between the non-payment of tithes and smuggling : nor will the enquiry be admitted, whether tithes be *jure divino* or *jure ecclesiastico*, it is enough that they are *jure humano* since they never concern themselves about such punctillo's ; when they get a man in their clutches, *jure tyrannico* will then do. And as some of them are excellent casuists, it would be kind in them to tell us, how they solve that nice point of taking an oath at a pinch, as many of their friends have done, for fear of an asthma, and refusing it when lawfully called upon. And how they settle the matter, with respect to the consciences of their servants of the same faith with themselves, (if they have faith) when they oblige them to put off their hats to their masters, and

and refuse them that liberty to the king and all others.

They are to shew the precise difference between fighting in a man of war, or paying to the support of those that do, and fighting in a privateer, and paying to the support of those that fight there; fighting and killing is the design in both cases; the former they disclaim for conscience sake, and while some of their meeknesses hold forth against it as being worldly and carnal, they themselves, at the same point of time, practise the latter, by supporting privateering for their own emolument, and thus barter other mens blood for booty. And do not the holy brotherhood connive at, and treat, this conscientious trick with impunity? And was not this the case of some of the *public friends* the last war? The solution of those cases will come best from themselves; they may shew their dexterity in doing it. For sure I am, they are points that would puzzle the Sorbonne, unless the pope had granted them the faculty of dispensations, which his present holiness has honesty enough to abhor. The reader is left at liberty to judge of those pious artifices as he pleases; but must indulge me to look thro' these gauze vizards, and see, or think I see, the squints of a hardened conscience in a whore's front that cannot blush, and that men principled to act farces like those, have no barrier but the gibbet.

I was in hopes I had done with my scavenger's jobb, for here I intended to have made an end;

but what I had written fell short of filling up the last sheet; therefore to compleat that, shall note a few more of Barclay's blunders, which are more in the gross than a man fond of life would wish his days to be. A catalogue of his misconstructions of scripture would fill this sheet; but what I shall pollute it with, will be his answer to the fifth objection against the abolition of oaths, p. 547, where he says, "There are some things that are good because commanded, and evil because forbidden; other things are commanded because good, and forbidden because evil. As circumcision and oaths, which were good when, and because commanded, and in no other respect; and again, when and because prohibited under the gospel, they are evil." This is indeed a bold stroke, cutting the knot that he cannot untie, and setting one part of the scripture at variance with another, to make that good now that was evil before, and evil now which was good before. By what law? By no law at all; but by a wild romance of his own, which the scripture gives no countenance to, and sound reason contradicts. The law of Moses was the Jews gospel, (Gal. iii. 24, 25. and the epistle to the Hebrews, throughout) their schoolmaster to teach them till Christ came in the flesh. And whatever in the law was typical of him, or of the privileges we were to enjoy by his coming (as the institution of such typicals was founded upon the perfections, will, and wisdom of God) were not therefore com-

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manded

manded merely because they were good, nor good merely because they were commanded; but because they were the appointment of God, the result of his wisdom, and were adapted to, and had a propriety and aptness to convey instruction to the mind, to strengthen the faith of the then Jews in the person who was, according to the promise of God, to effect their salvation. When that person, Jesus of Nazareth, an outward Christ was come, those typicals were at an end and abolished; not because they had been good and were now evil, but because those crutches were no more wanted. A map is of no more use when we have traversed the country, we throw it away, not because it is an evil; but because we don't want it: but how oaths (for that is what he is upon) came to be significant shadows and ceremonies of the verity and faithfulness of God then, more than now (since the verity and faithfulness of God is the same yesterday, to day, and for ever) is to me a mystery, and far above my reach. But says Barclay, "the witness of truth was before all oaths, and remains when all oaths are abolished; and this is the morality of all oaths." This is news to me, but I am never the wiser; it conveys no instruction; for I have always thought the morality of an oath consisted in the truth and integrity of the swearer, and that it cannot consist in any thing else, not in the verity of an object ab extra to the swearer. The only inference I can make from such a senseless paragraph as this, is

is that the author of it was a man in atoms, not yet formed to brains; a mere embrio scarcely beginning to think. For a man to expect his reader to give up his reason and the revelation of God, to swallow his crude unideal stupidity without more ado, is wonderful; to palm such stuff upon his reader for common sense, would make one stamp, and storm. But patience! the man can't distinguish the wainscot from the wall; nor the object from the subject. Blunders similar to those run thro' his whole performance, and one may fairly say of it, as Oldmixon does of Echard's history, that he is wrong from page the first to page the last; nor can one fail of wishing for Democritus's lungs to laugh at him, and the dupes his disciples.

I know what good manners are; but there is no treating such an author as this with ill-manners; for as he wrote his book without thinking, under the pretended dictate of an infallible spirit, he allows his reader no discretion, but expects an implicit obedience from him; what decorum therefore is to be observed to such an author: or how one can be chargeable with want of it to him or his disciples, unless lunacy be pleaded in their favour, I cannot see. Could I have got rid of my humanity, the reason of my writing this had never existed. But notwithstanding as I have not indulged my pen in so much as one oblique personal reflection, I presume none but splenetics, or worse, will charge me with ill-will to any man. No; I

with every man as happy as my self, and have parted with much of what the world calls happiness, to make them so : Therefore none but the ill-disposed and the ill-disciplined will censure me for being satyrical, and if *they* will, let them consider that this temper was born with me, at least I think so, for it is the first thing I can remember. But who can tell, perhaps I may become a good old boy and forget it ; and for what is past, if my satyr has form'd a cap to fit those it was not design'd for, they are extremely welcome to put it on, and wear it too ; and may live in hurly-burly and bustle as long as they can, and reject if they please the most important truth of God that can concern a lost world ; for *that* is involved in the debate above ; and tho' it must, like the dove in the deluge, hover in winds and tempests, overlook the surges and billows, and scarcely find a place for the sole of her foot ; yet the wise God provides for her, and will make her times fall even with his providence. In the interim, on all those waves, and in the howling tempest, she hath a little ark to return to ; methinks I see her in the window all wet and weather-beaten ; she hath been rejected abroad, I will take her home ; come in with thy branch of olive. I hope for the future, till God release me from my fetters of mortality, to live in the calm of conscience and peaceful silence.



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F I N I S.



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